MARCH 1, 1961

THE UNITED CHURCH

OBSERVER

v.23

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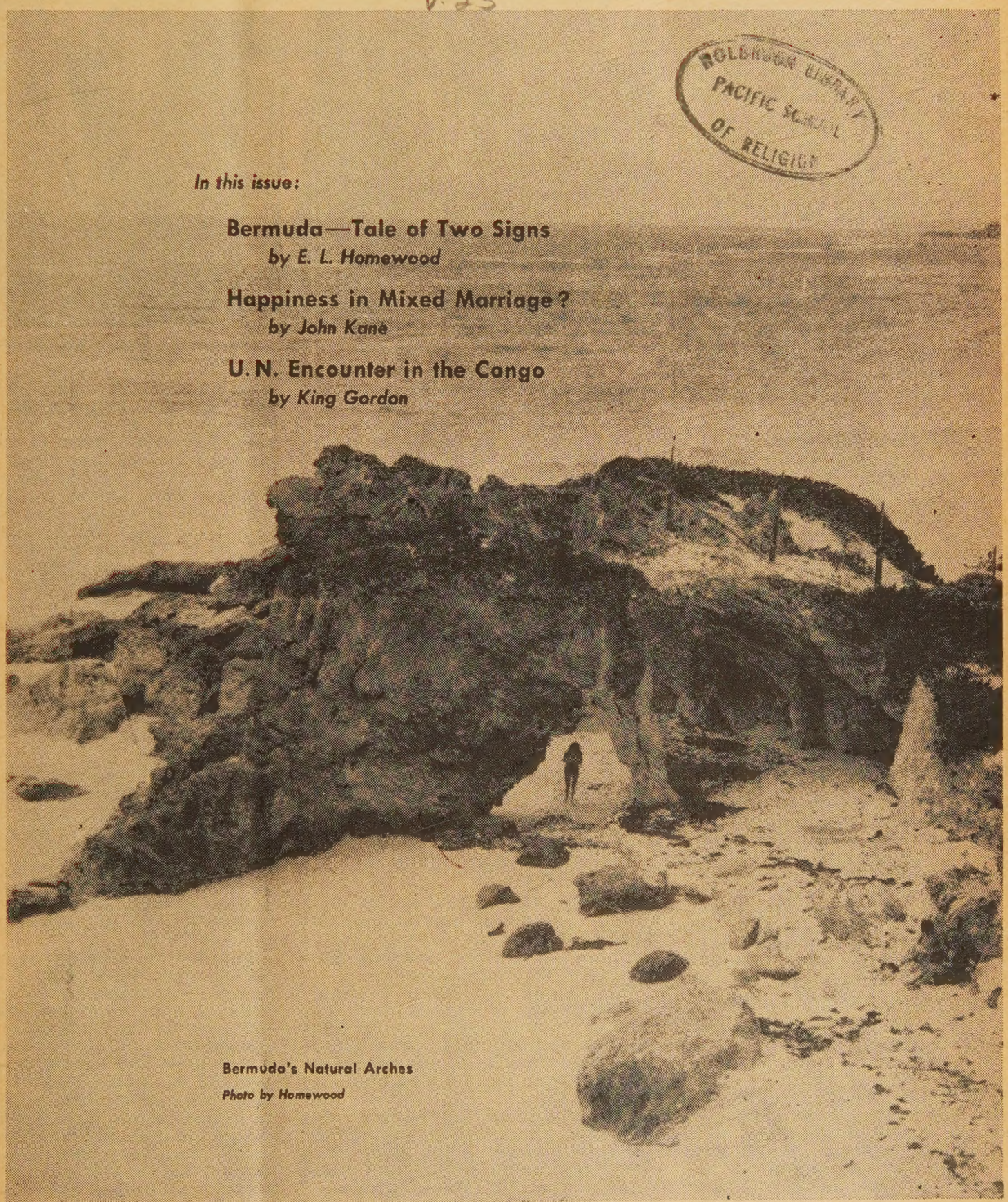
In this issue:

Bermuda—Tale of Two Signs
by E. L. Homewood

Happiness in Mixed Marriage?
by John Kane

U. N. Encounter in the Congo
by King Gordon



Bermuda's Natural Arches
Photo by Homewood

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Letters

Our Sizzling hot collection

Dear Sir: I admire **The Observer** and read it carefully. May I presume to suggest that there has come to be one consistently offensive section, "Letters." Indeed, if one reads all the letters, usually the rest of the paper is in danger of being relegated to the fireplace.

In a church as large and as broad as ours we, of course, have many narrow, small minds, but must you collect so many of them in each "Letters" section? Surely these little pharasaic gems are not representative of The United Church of Canada.

I think you have a mischievous mind and can't resist including them for laughs —many are un-Christ-like letters and exceedingly irritating.

Brockville, Ont. John R. Matheson.

Dear Sir: One of the beloved apostles wrote to his friend, that in a great house are not only vessels of gold and silver, but also vessels of wood, and of earth; and some to honour, and some to dishonour.

It may be well to remember this, when considering the sizzling hot letters that come to the editor's desk. If they do nothing else but keep the editor's perspective humble, then I would say that they accomplish a wonderful thing. . .

Ruthven, Ont. G. Halbgewachs.

Doukhobor For Tip Top!

Dear Sir: One thing you cannot be accused of is bigotry. However, it seems to me that your grateful appreciation of the fact "that it no longer may be said: A Roman Catholic can't be elected president of the United States," reflects a woefully short-sighted view.

Everyone would think it the height of folly to appoint a Mennonite as Defence Minister; a Jehovah's Witness as the man in charge of the Red Cross "Blood Bank"; a Doukhobor as president of a fire insurance company or Tip Top Tailors; a Christian Scientist as minister of health and welfare; a Mormon as judge of a family court; or to send Hitler, if he lived today, on a "goodwill" tour to Israel. This is not bigotry. On the contrary, this is showing respect for one's principles. The same applies to a Roman Catholic as president of the United States.

A person devoted to a totalitarian philosophy and system cannot be the proper choice as leader of a democratic nation. Roman Catholicism and democracy are by their very nature incompatible. Am I bigoted? I invite everyone to come and stay for a while in a priest-ridden country where democracy, freedom of press and speech are flouted and trampled under saintly feet of loyal sons of a pernicious system.

(Rev.) Th. Van Petegem.

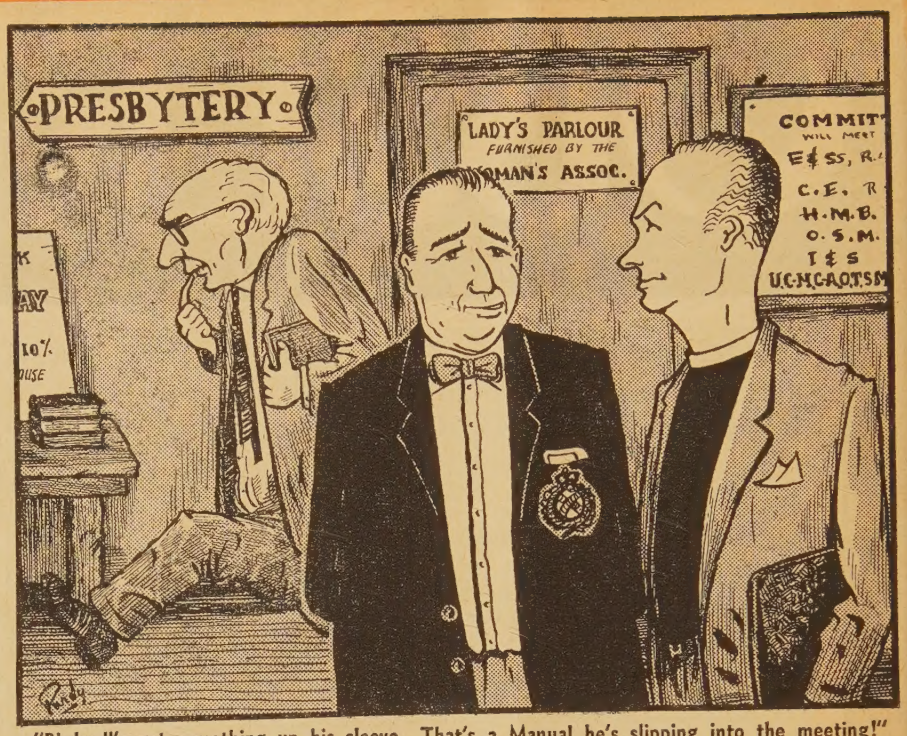
Gaspe Village, Que.

An older authority

Dear Sir: Should not the question in December 1 issue Question Box, have been "Why was 'forgive us our trespasses' changed to 'forgive us our debts'?" The older version was taken from the Bible "authorized" nearly 100 years before the King James version and it has been mercifully endeared to us by its inclusion, for about 400 years, in the Book of Common Prayer, a book very near to the heart of one of our founders, John Wesley.

J. Hayes Jenkinson.

Sault Ste. Marie, Ont.



"Birdwell's got something up his sleeve. That's a Manual he's slipping into the meeting!"

Public school challenge

Dear Sir: The current controversy regarding the teaching of religious education in public schools came as an urgent challenge to Christian churches.

If text-books are faulty, let us revise them; if teachers are inadequate, let us help them; if the privilege of teaching is not acceptable, let us put in teachers who are qualified.

With the perfect setting for teaching in the daily classroom, the opportunity for influencing our children for good is beyond measure. . .

Toronto 7, Ont. Mary Grierson.

CE vs. MRA

Dear Sir: As candidates for the ministry we are concerned over the spread of Moral Re-Armament, and its adverse effect on the Christian education programme of the United Church.

We discover that where a United Church minister is active in MRA, the work in his own pastoral charge or congregation invariably suffers. Why should the United Church pay the salaries of men to replace our C.E. programme by MRA doctrine?

General Council has approved the mid-week programmes of such church groups as Explorers, CGIT, Hi-C, YPU and Young Adults for United Church young people. Yet United Church ministers are turning these groups into MRA study groups. United Church MRA ministers are sending their young people not to Five Oaks or others of our church centres, but to Mackinac Island. . .

Is the church satisfied that ministers teaching MRA doctrine are upholding this purpose of the Christian Education Department which now states that "The purpose of Christian education is that persons at each stage of their lives may know God as He is revealed in Jesus Christ and serve Him in love through the worship and work, fellowship and witness of the church"?

R. M. Young, David S. Fearon, Ken Brown, Stephen J. Collins, Wesley B. Ball.

United Theological College, Montreal 2, Que.

Canadian Independence

Dear Sir: . . . I enjoy most **Observer** editorials, and I applaud your courage. . .

But unless we want to end up as the 51st state . . . we need more people in this country to speak out against accepting American ideals, ideas, money and products as being the best. Had American business not been so greedy, they would still be in Cuba. . .

Had the U.S. been alive to events in Europe before World War II and had been the ones to come to the defence of Poland in 1939, then I could have agreed with you. It was much easier to wait 2½ years.

I do agree that the U.S. is now the leader of the western world in the fight to preserve freedom and to help the more backward countries. But that still does not mean that because she is the biggest, has the most and the best, that we cannot disagree with her policies.

May I add that you and your staff are

making **The Observer** one of the most interesting, readable and inspirational periodicals which my family and I have enjoyed reading for years. . .

Renabie, Ont. W. A. Moore.

Finer Fruit

Dear Sir: We live in a comfortable little manse built by Home Mission Board funds on the Six Nations Reserve near Brantford. Since the house has been placed in a new location there is a wealth of hard sterile clay but a dearth of top-soil. Across the road the Anglican rectory is accompanied by a barn with which is associated the inevitable humus.

My efforts to refurbish our landscaping here would have failed miserably without the help of a few buckets of "Anglicanic" soil. A day or two after I had acquired the soil I was presented with this bonus—a poem from my **pastor pastorum** across the road:

Practical Ecumenicity in Ohsweken

The United Church incumbent who lives
just across the road,
To beautify his premises a bit,
Asked the Anglican incumbent if he'd
spare a modest load
Of earth to make his flowers strong
and fit.

So the Anglicanic Humus and the soil
across the way
Have mingled to produce a finer fruit
Than would likely be the case with either
one, I dare to say—
A problem solved by union at the root.

(by Robert Odendahl)

This little poem was printed by the Huron Church News and reminded me that this sort of "ecumenicity," though unofficial, is of highest value!

Ohsweken, Ont. (Rev.) Carl Moore.

Frothy tripe

Dear Sir: I have been a reader of **The Observer** for many years and have enjoyed and found it interesting. . .

In your January 1st issue there is an article entitled "How to Prevent a Wife's Breakdown" signed by Jack Froth. In my humble opinion this article could very well be classed as "tripe" and I do not think it should appear in a fine church publication like **The Observer.**

I hope your editors will see to it that no future articles such as this appear, as they only detract from the favourable effects of other inspiring and worthwhile articles. I hope you accept this criticism in the spirit in which it is given and in future act accordingly.

Ottawa 4, Ont. C. R. Ross.

Share the Wealth

Dear Sir: We in Canada . . . have no idea what it means to be hungry. Neither do our children die of malaria, diphtheria, or leprosy. We throw away so much food, spend our money on huge automobiles and other costly luxuries, but should consider sharing some of our wealth with brother human beings.

We, as individuals, can help by supporting sacrificially the M and M fund of our church, which does great social, as well as religious work. We can help by supporting such organizations as

(*Continued on page* 4)

She sleeps on the earthen floor

Nga, Vietnamese, age 4. Lives with mother, sister and brother in shed with thatched roof and beaten earth floor. Mother ill with heart disease. Cannot work. Older sister also seriously ill earns 27c per day. Family sold only possession . . . a bed for $2.08. Mother looks on children with despair. Help to Nga means hope, life itself to whole family. Help vital.

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CARE. We can help by urging our government to increase foreign aid, by sending government backed doctors, technicians, and agricultural experts overseas, by sending food and other materials where they can feasibly be used.

. . . Let's make the church the leader of all of Canada in a massive effort to help the under-developed countries help themselves.

McMaster University, Harold Wells.
Hamilton, Ont.

The Big Bad Wolf?

Dear Sir: **The Observer** article about 50 men fighting a big industry at Longford Mills was most enlightening, and could well have been helpful, but toward the end of the story, it is disclosed that the company is a subsidiary of Dominion Tar and Chemical. At this point most of your readers will whisper "E. P. Taylor!" and tiptoe quickly away.

Goderich, Ont. W. E. Elliott.

Birth of a Poem

Dear Sir: After watching on television the howling mob of "whites" menacing a few little babies in the south, I felt sick and wrote this:

O, what do you know, you wise white men,
Of the world in its ancient time?
Did colour fade with the passing years?
Or deepen with age and clime?

Now, think—Perchance, could the parent stem
Be other than white — The Lord,
A negro, sit on the judgment seat,
Dispensing each just reward!

Victoria, B.C. Lucille Elliott.

Likes New Column

Dear Sir: Your new column "Dr. McLeod Speaking" gives added value to **The Observer.** We shall look forward to it.

Hamilton, Ont. E. E. Bossence.

A Jill answers Jack

On Broken-Down Wives

Dear Sir: I was delighted to read Jack Froth's article on the prevalence of broken-down ministers' wives. It is most gratifying to see that after all these years of unrewarded obscurity, we ministers' wives are finally becoming recognized.

However, I did not feel that the article covered everything it might have, so I am sending along these suggestions to add to Mr. Froth's excellent ideas on how a minister can help his wife stay unbroken-down (in fact cheerful and ecclesiastically enthusiastic beyond your wildest dreams):

1. If you have a four-point charge and your wife rides around with you every Sunday, try preaching the prepared sermon at the first three services and then ad-libbing on a different subject (preferably one of your pet peeves) at the fourth. This will keep your dear one on the edge of her seat, delighted with the novelty of not knowing what you're going to say next.

2. At the first WA meeting you attend on each new charge, be sure to announce that your wife is not one of these demanding females, in fact she'll live in a manse for ten years without asking for a thing. There is no better way to warm up a WA and your wife can bask in this warmth indefinitely.

3. Don't soft-pedal your wife's talents. If she has her Grade I piano certificate and you've heard her singing the children to sleep, be sure to tell everyone that she's an accomplished musician.

4. Help her to keep up to date on things. Let her read your correspondence as it comes in, summarize it for you at breakfast, and then answer it. This way she'll keep in touch with presbytery, etc. — and won't feel so behind in things.

5. And of course, the best therapy of all is a holiday. Take the whole of July and visit all your former parishioners, roam through old churches (and churchyards—tombstones are thrilling, if seen in the right light), and preach one of your favourite sermons at a different place each Sunday.

I would give many more suggestions, except I must run and keep my appointment with the psychiatrist. My husband insists I go there. He's so busy counselling parishioners these days!

JILL FROTH
(alias Phyllis Pearson)

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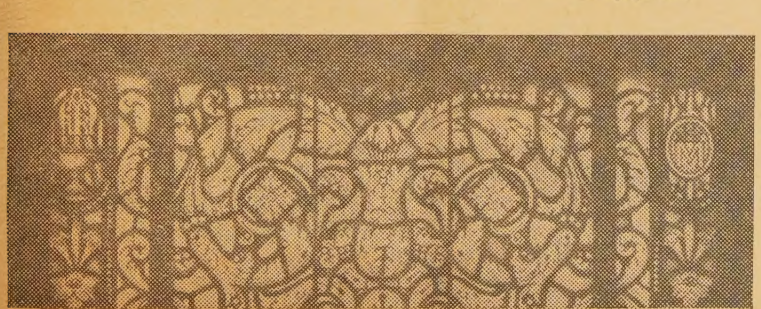
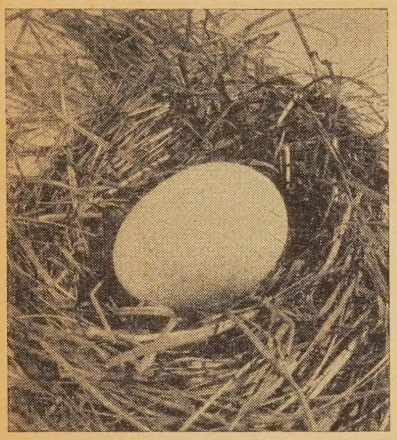


A Happy Combination . . .



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CITY .....

Dr. McLeod speaking

RECENTLY we were returning by train from Atlantic City where we attended the North American Section of the World Presbyterian Alliance. The eastern States were overwhelmed with a storm of wind and snow. Our train was stalled during the watches of the night. The view from the windows in the morning gave no clue as to our whereabouts, although I could catch the outline of great hills.

Were they the Pocono, Berkshire, White, Green, Catskill, Adirondack, Appalachian, or perhaps Allegheny Mountains? Perhaps Rip Van Winkle slumbered here—I had an eerie sense of his bearded presence.

I said, "Where are we, porter?"

"We's no place, suh, we's jes no place; an' nobudda know wen we's gonna git enna place."

I thanked him and said that was all I wanted—just our exact location. "Tha's a' right, suh, I'se gonna git ya a san'-wich, suh." I thanked him again, remembering that this was good news in any location.

Then I reflected that the plight of our train and its passengers is the plight of the world — "We's no place, suh, an' nobudda know wen we's gonna git enna place."

Except the Christian, who is always in his Father's house. He is not homeless or in a place of banishment, whatever storms come down from the strange mountains. "Lord, Thou hast been our dwelling-place in all generations." And he has also the surety of destination and of destiny, "Thou preventest (goest before) him with the blessings of goodness." God is still 'round about and on ahead. So—"lift up your hearts"!

the United Church
OBSERVER

MARCH 1, 1961

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contents

	Page
Dr. McLeod speaking	6
Editorials	8
Where Do the Preachers Go?	9
A Tale of Two Signs	10
Happiness in a Mixed Marriage?	13
Old-Timers' Dreams Come True	15
U.N. Encounter in the Congo	16
Report and Opinion	18
Sweater Blitz on Hong Kong	21
Books	22
Question Box	25
About People and Places	26

The Rev. J. S. and Mrs. Lawson (artist Grace Coombs)

IN THE NEXT ISSUE

Artists and Religion
by A. C. FORREST

Why I am a Missionary
by R. OAKLEY DYER

Observations

AUDIO-VISUALS in Japan may not be as sophisticated as those produced by Berkeley Studios, Toronto. But correspondent-missionary Francis Muir see p. 19 . . . tells us in this issue's column how the missionaries adapt. Children *(see cut)* love to watch the street vendor with bicycle and moving pictures, and Christian teachers have adopted the technique to evangelize Japanese children, and tell Bible stories.

* * * *

● WHEN DR. H. E. D. ASHFORD accepted a call to go from the M and M Department to Dominion Church, Ottawa, there were those among his friends who said he "would set Dominion on fire." If the tragic fire that destroyed Ottawa's old down-town church last month had occurred on Monday morning, the minister might have been blamed, but it was razed on a Saturday. (see News p. 28.)

ONCE IN ALBERTA, according to a story about Dr. Ashford's M and M days, he delivered a fiery address and was followed by an elderly minister who prayed: ". . . Lord, water the spark that has just been kindled."

AS TO DR. ASHFORD, he says people have been so wonderful to him and Dominion Church, he'd have almost hated not to have the fire, even though it was one of the worst things he's ever experienced. (See editorial). As for our piece on mixed marriages, p. 13, Dr. Ashford recently preached a sermon entitled "A parson recommends mixed marriages. (A new world depends upon new attitudes)."

* * * *

● A NEWFOUNDLANDER of Irish ancestry says that an extemporaneous prayer isn't worth the paper it is written on. And one Newfoundlander reminds us of another who looked at a minister's garden and said, "There's one thing you're going to have lots of this year—and that's no tomatoes." All of this is leading us to say we're grateful for the Newfoundlanders who have been so annoyed at our suggestion they needed a Bishop to tell them about THE OBSERVER. They're showing us by signing up for new subscriptions.

* * * *

● PERSONS WHO LIKED hearing about Mrs. Gordon (Mrs. Ralph Connor) of Winnipeg in the last issue, will be interested to see the story by her son, King Gordon, in this issue, p. 16.

* * * *

● TWO KINDS OF LETTERS have been coming in response to our feature on the Rev. Arthur Packman and his work in beverage rooms. One variety is bitterly critical, most of them too long to be published and too repetitive. The others are short but contain cheques to help Mr. P. carry on his witness.

* * * *

● OUR COMMENTS ON CLERICAL COLLARS stir up the pros and cons. It's quite surprising how strongly some people feel about it. We mentioned that Principal Hart Cantelon, whose Alberta College was our cover story last issue, believed that clericals separated him from laymen.

IN SASKATOON when he was minister of Grace Church he used to take an active part in labour organizations. One evening he forgot about a meeting he had to attend until some men called for him. He went straight from the garden in overalls to the union meeting, and discovered that the men seemed far more relaxed and friendly with him than ever before.

IN NEWFOUNDLAND even lay ministers often wear clericals. But Alberta seems to be the most sports-coated, bow-tied of all the conferences.

* * * *

And speaking of lay delegates, a letter came in the other day listing conference delegates as ministers, laymen and layettes.

Editorial

Strikers Beaten on Sunday Work Issue

THE fifty men at Longford Mills have lost their 115 day strike against regular Sunday work. Faced with a company threat to close the mill and with little support from press or government, they capitulated.

The company says they won't have to work Christmas Day.

We have no criticism of the men who, against their consciences, voted to go to work on Sunday. Some of them had reached the age when it would be almost impossible to get other jobs. And Longford Mills is a one-industry village. The men in company houses faced possible eviction, too.

There are some things we don't understand, though. This country has laws to protect workmen against this very thing. Why doesn't Mr. Frost's attorney-general enforce the law?

And why in the light of all the enthusiasm for the Sunday movie issue, did the big Toronto papers sidestep this issue? We don't remember hearing anything from the Lord's Day Alliance, either, although Simcoe Presbytery spoke up.

Somewhere this issue has got to be squarely faced. Already other industries are considering plans to go to a seven-day week, too. We warn the presbyteries, the pulpits, and the decent people of this land that this is a major social issue. The Church can survive regular Sunday work. But it's a bad thing for society and the home.

Generally speaking labour unions aren't as concerned about Sunday work as the men at Longford Mills have been. We doubt that we can count on organized labour to fight the Sunday work battle. We do need the support of those businesses and industries that take a less callous attitude than Dominion Tar has taken. And we need the support of governments to stop industrial giants flouting the law for profits.

OTTAWA'S CHURCH PROBLEM

EARLY last month Dominion Church, Ottawa, was destroyed by fire. Its insurance is not adequate to rebuild on the present site, although the site itself is very valuable.

It is with some diffidence that we discuss the problem now confronting the congregation and the presbytery. But Dominion is an historic congregation. Dr. Ashford, its minister, is nationally known and respected, and Ottawa is Canada's capital. In a sense it belongs to all of us, even though architecturally it was 19th century Methodist at its worst.

We expect everyone in Ottawa will have advice for Dominion and so we add ours, too. The congregation will have a difficult decision to make. Should it rebuild on the old site even though it has had the difficulties every downtown church has when its members scatter to the suburbs? Should it move to a residential area?

Ottawa's churches are badly placed in the city. An aircraft spewing out 22 churches over the city could locate them better. Some sections are under-churched. There is a surplus of churches not far from the centre of the city. But if Dominion moves away, it will leave the heart of the capital without a United Church. It seems tragic for Canada's largest communion not to have a church at the centre.

It is a matter of real satisfaction for the congregation to be so well-housed in St. Andrew's Presbyterian Church, where it will be able to carry on all its weekly activities and Sunday evening services. Morning services will be in a theatre. In the meantime, the planning committee has a real job.

We hope that congregation and presbytery may consider the possibility of two or three congregations going together, pooling their assets and building a lovely new church, equipped and staffed for every phase of a downtown ministry near the Parliament buildings. It doesn't have to be big. It should be beautiful. Downtown work is something the United Church isn't doing too well. Ottawa is a place to set an example.

ANOTHER RECORD

LAST year, for the seventh straight year, the people of The United Church of Canada increased their contributions to the Missionary and Maintenance Fund by over 10%. The new total of more than $7,790,000 is the most money ever contributed to mission funds in one year's regular giving by any Protestant Church in Canada. The objective was $8 million. The increase was 10.5% over last year. Every conference was up.

It is obvious that for a church with a million members and another three million adherents this is not a high level of giving. On the other hand it is true that many people give very generously, and some sacrificially. Unfortunately great numbers of members and adherents give nothing.

Those who do give contribute primarily out of a sense of Christian stewardship. It is satisfying to know that their money will be wisely spent in the name of Jesus Christ in the work of his church, through many parts of the world.

OBSERVER

MARCH 1, 1961

An Editorial Answer

WHERE DO THE PREACHERS GO?

THE most critical problem before the churches of North America is where and how to secure more ordained ministers. Nearly every large Protestant church on the continent is handicapped by a shortage.

This inhibits every plan for advancement. "Where will we get the men?" is the question asked every time a new opportunity comes. "But that will take another man out of the pastorate," is the natural protest whenever a man is appointed to meet a new need.

It has become so serious in the United Church that questions are being asked about continuing the church extension drive. New communities call out for new churches. "Why spend money to build them when we don't know whether we shall have ministers for their pulpits?" is a question not lightly dismissed.

HQ from 44 to 73

Frequently we receive criticisms levelled at the headquarters offices of the church for adding ordained men to departments at the expense of work in the pastoral charges. Big churches with ordained assistants are also criticized. We can understand such criticism. Ten years ago there were 44 ordained men serving boards and departments of the church in headquarters offices and field work. Now there are 73. Assistant ministers are up from 20 to 52.

It should be pointed out that most of these new HQ men are working not in Toronto offices but out through the church. For example, the Board of Christian Education has increased its staff from 6 to 15 during the past decade. But the additional nine new members of staff are field and departmental secretaries. There are also eight ordained men serving in the Christian Workers' Centres at Naramata, PCTC, Five Oaks and ACTC, all of which have come into being in recent years.

Information and Stewardship is a new board with five ministers on its Toronto staff; and three radio and TV men are serving the conferences.

Three ministers have been added to Sunday School Publications to help produce the new curriculum.

Home Missions has increased its ordained staff from 14 to 20 during the decade. One new man is working in the Toronto office with special responsibility for Indian work. There are three new superintendents and two extension workers. M and M, Overseas Missions, Evangelism and Social Service have all added one or more, chiefly for field work.

These additions have not only been authorized; in many cases the church has insisted through its boards, presbyteries, conferences and General Council that there be more workers out in the field. And one hears continual requests. At the last General Council the cry was echoed over and over, "appoint a new man" for this and for that. The whole situation needs studying, and is beginning to get it. There is danger of serious overlapping.

The United Church has 3,295 ministers. Of these, 811 are retired on pension; many retired men are still working full or part time.

Of the 2,484 active ordained men, 2,089 are serving as ministers and assistants on pastoral charges. Another 47 serve on overseas missions.

Pastorate increase

Numbers of ministers in the pastorate have increased by 76 during the decade. But numbers serving in several other categories have increased even more. Here is part of what has happened:

	1950	1960
Headquarters staff	26	34
Field staff	18	39
Assistant ministers	20	52
Military chaplaincy	24	60
On leave for post-graduate study	20	48
Theological colleges	37	45
Radio and TV in conferences	0	3
Christian Workers' Centres	0	8

The number of ordained men in other educational work, including the arts colleges and church secondary schools, has decreased from 57 to 47. Ordained overseas missionaries dropped from 61 to 47.

One of the serious complications in the present manpower situation is the number of requests for ministers to serve as chaplains in general and mental hospitals, prisons and penitentiaries; on university campuses, and in industry.

Special Ministries

Increasing numbers of younger ministers feel called to such work. They want to be ministers. They want to serve the Church of Christ. But they do not feel called to the pastorate. They are willing to prepare themselves for special ministries. And such aspirations are worthy; such ministries are important.

We assume that in normal times they would get every encouragement from the United Church. But because everyone is conscious of the tragedy of communities with vacant manses and empty pulpits, there is a tendency to discourage them. It should be remembered that some of these young ministers will be lost to the Canadian church, if we don't recognize their calling and provide for them.

The United Church can't criticize them very much, for we believe the Church of Christ recognizes no national or denominational boundaries. However, we expect them to be sensitive to the needs of a church with vacant pulpits, and hope that those who receive their training in United Church colleges will serve the Canadian church for at least some years. Most of them would be much better chaplains after a few years' pastoral work.

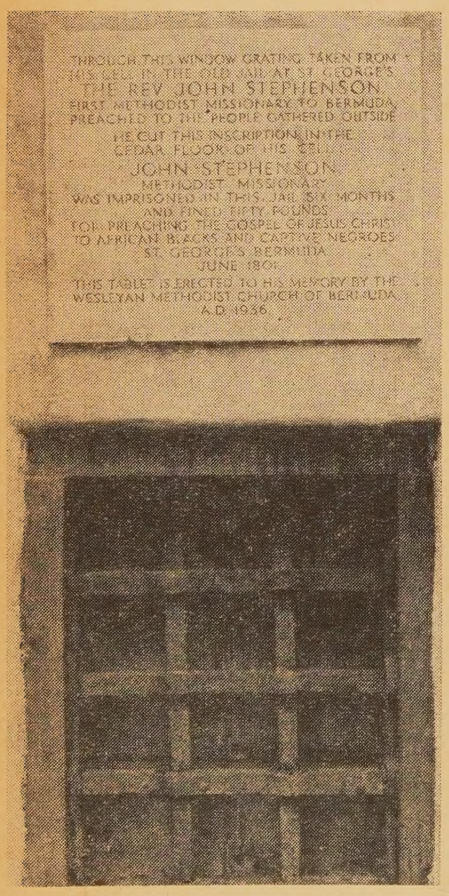
The United Church continues to lose outstanding men to American churches. In recent years, Gregory Vlastos, Gerald Cragg, R. B. Y. Scott, Norman Langford and an unknown number of others with special ability, training and interests, have accepted appointments south of the border. At least the United

(*Continued on page* 20)

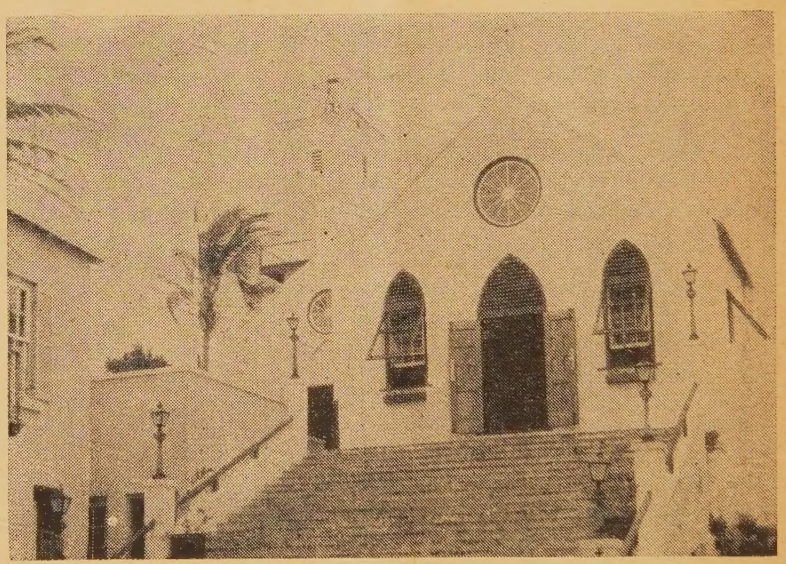
This is Bermuda

A Tale of Two Signs

Bermudians jailed the first Methodist to land in the islands • • • today there is a numerically small but influential group of United Church people called Methodists


THROUGH THIS WINDOW GRATING TAKEN FROM
HIS CELL IN THE OLD JAIL AT ST. GEORGE'S
THE REV JOHN STEPHENSON
FIRST METHODIST MISSIONARY TO BERMUDA
PREACHED TO THE PEOPLE GATHERED OUTSIDE
HE CUT THIS INSCRIPTION IN THE
CEDAR FLOOR OF HIS CELL
JOHN STEPHENSON
METHODIST MISSIONARY
WAS IMPRISONED IN THIS JAIL SIX MONTHS
AND FINED FIFTY POUNDS
FOR PREACHING THE GOSPEL OF JESUS CHRIST
TO AFRICAN BLACKS AND CAPTIVE NEGROES
ST. GEORGE'S BERMUDA
JUNE 1801
THIS TABLET IS ERECTED TO HIS MEMORY BY THE
WESLEYAN METHODIST CHURCH OF BERMUDA
A.D. 1936

This plaque reminds Bermudians of the imprisonment of the first Methodist missionary for preaching to the island's coloured people.



John Stephenson was imprisoned because he wasn't an Anglican. The Church of England's St. Peter's Church in St. George's is the oldest in the colony. Almost half of Bermuda's native population is Anglican.

The sign in front of Hamilton's Wesley Church symbolizes the long-standing link with Canada.

Story and photos by E. L. HOMEWOOD

A ROUGH, weather-worn plaque over a barred window on a little side street in St. George's, Bermuda, reads: "John Stephenson, Methodist missionary, was imprisoned in this jail six months and fined £50 for preaching the gospel to the African blacks and captured Negroes. 1801."

Stephenson himself carved the inscription in the jail cell's cedar floor. He also preached through the barred window while he was imprisoned there.

The incident is a skeleton in the closet which Methodists in the tiny Atlantic colony won't let Bermudians forget.

There's another signboard in Bermuda which is of interest to Canadians. It stands under the scant shade of towering palms, and reads: "Wesley Methodist Church . . . affiliated with The United Church of Canada."

This sign is outside a grey brick and stucco church in Hamilton, the islands' capital. It is the only place outside Canada, I am told, where the name of The United Church of Canada appears on a church building.

The link between the United Church and the Methodists in the 24-mile-long island, 665 miles off the United States east coast, goes back over a century.

An English Mission Field

In its very early days the Bermuda church was a mission field of the Wesleyan Methodist Church of England, but its ministers came by way of Canada. It became part of Canadian Methodism's Nova Scotia district in 1851. Today, Bermuda is a presbytery of the United Church's Maritime Conference.

"But the Wesleyan Methodist Church is not organically connected with any religious body or organization," I was told by Dr. Norman Guy, a retired minister who has served at least five Bermuda churches. "Any organic union under which property would become the property of the United Church, or any other church, is impossible under the Bermuda Act of Incorporation, since no foreign corporation can hold property here," he said.

When a minister presides at church meetings he takes along two books for guidance. In one hand he has the grey-jacketed *Manual* of the Wesleyan Methodist Church in Bermuda; in the other the blue-covered United Church *Manual*. If the first doesn't apply to the situation at hand he turns to the other.

Bermuda's first Methodist Societies carried on their work without legal status. In fact, they had a difficult time even getting started.

Didn't Want Methodists

John Stephenson, the first Methodist missionary to the colony, almost didn't get off the boat when he arrived in May, 1799. An angry crowd tried to prevent him landing, partly because he was an Irishman, partly because he was a Methodist, but really because he wasn't an Anglican. A magistrate on the pier at the time came to his rescue and talked the irate islanders into giving him a hearing.

A year after Stephenson arrived, the Bermuda legislature passed a bill forbidding anyone but ministers of the Church of England or the Church of Scotland from preaching. The Methodist pioneer was arrested the following Sunday after he preached twice in the homes of coloured people.

But in 1880 legislation was enacted which gave the Methodist church incorporation and empowered local trustees to hold and administer property for the congregation. The incorporation act under which the church now operates was passed in 1930. That's the date on the Bermuda church's *Manual*. It was also the year in which the affiliation agreement with The United Church of Canada was worked out.

Methodism saw its greatest growth in Bermuda about 1886. There were three churches on the Hamilton circuit, with two preachers. Four other circuits were manned by two ordained ministers and two students.

Government Grants Cut

But in 1910 the Bermuda government cut off colonial grants it had been paying to the churches. The economic hardships that followed resulted in amalgamation of some circuits and the withdrawal of the two student ministers. Some Bermudian Methodists say the church has never recovered the ground it lost through this set-back.

Today there are 11 churches on five charges. They are served by four ordained ministers of The United Church of Canada. St. George's is a two-point circuit; Central charge has three churches, one coloured and two predominantly white; Port Royal has two other preaching places and a third which was formerly a charge but now has only a Sunday school. Grace Church, the Methodists' largest coloured congregation, is without a minister. Dr. Guy, although retired, served that church until last fall. He first went to Bermuda 43 years ago.

But the Wesleyan Methodist Church is a minority in the sunny islands of less than 45,000 population. According to the last statistical report, there are only 788 Methodist families; 220 of them in the coloured Grace congregation, and 244 in the mixed but predominantly white Wesley Church. Total church membership is only 1,042, with 2,222 under pastoral care. (Comparable to many individual churches in Canadian cities. One of the 13 churches in Saskatoon, Sask., has 750 families and 1,958 under pastoral care.)

Half Bermudians Anglican

Almost half of Bermuda's native population (white and coloured) claims to be Anglican. And the Church of England claims it is the only church established by law in the islands, a claim which the other denominations have vigorously disputed over the years. "Tradition," they say, "is the only basis for the C. of E. claim." And the Anglicans do have tradition on their side; Bermuda is divided into geographical parishes, each with its own Anglican church. There is no county or township system.

But there is a wide variety of churches, many of them apparently competing for membership. Fifty-seven different churches advertised in recent Saturday editions of Bermuda's two daily newspapers, the *Mid-Ocean News* and the *Royal Gazette*. There are a dozen or so more which didn't advertise; only three Wesleyan Methodist churches were listed; there were no Roman Catholic churches advertised.

Of the 57 churches advertising, 35 were coloured congregations, 21 were mixed but predominantly white, one was Portuguese. Youth for Christ also advertised a rally, and

(Over)

Bermudians told me it was attended mainly by coloured young people.

Hamilton's Wesley Church has a few coloured families in its membership, and they mix in practically all activities. But there are two Sunday schools, one in the morning for white children and another in the afternoon for the coloured. And there are no coloured choir members; in fact I gathered that they would have difficulty becoming members. But a coloured singer was soloist at an informal reception in the church hall which I attended.

"The aggressive action of any of our coloured friends to destroy racial discrimination in commercial, social and political life, ever growing more intense, finds expression in church relations," Dr. Guy told me.

"It is very difficult to bring about a bi-racial church, and the history of Methodism in these islands proves it is much more difficult to preserve it as such," he said. "There is a strong tendency for the local church to become all one or the other.

No discrimination, in theory

"Methodism started in Bermuda on the basis of no racial discrimination. It is still the policy of the church, in theory at least. But of our 11 churches, four are practically all coloured, and three, with few exceptions, are white. The rest are mixed.

"This has not come about because of coercion, but because of a gradual process of consciousness of kind. There is no racial discrimination in election to official positions in the church or in election of representatives to conference or General Council. Generally speaking, the relation between the races in the church is exceptionally good."

White and coloured children go to different schools. Most white youngsters attend private schools, many of which are under Church of England auspices. The coloured children go to government schools. They don't really mix in the educational field unless they come to Canada for high school and university. And hundreds of Bermudians, white and coloured, have attended Alma College, Ontario Ladies' College, Mount Allison University, and other United Church colleges. There is no university in the islands.

There is a continual back and forth movement between Bermuda and Canada. Students come to Canada to train, ministers go to Bermuda to preach.

Practically all Bermuda's Methodist ministers have been Canadians. And ministers who go there say it doesn't matter much whether they serve white or coloured congregations. Their only complaint is that once in Bermuda it is difficult to get back to Canada. They seem to be forgotten, they say, or Canadian churches hesitate to call them because of the long distance and the moving costs involved. And despite the colony's pleasant climate, it is sometimes difficult to find ministers willing to move to Bermuda because of the distance.

Although Bermuda is a presbytery of the Maritime Conference, only the Rev. Ronald Dempsey of Central charge is a Maritimer. The Rev. S. G. Woolfrey of Wesley Church, and the Rev. Henry MacDougall of Port Royal are Newfoundlanders. The Rev. B. W. Ball of St. George's is from Saskatchewan where he last served at Meadow Lake.

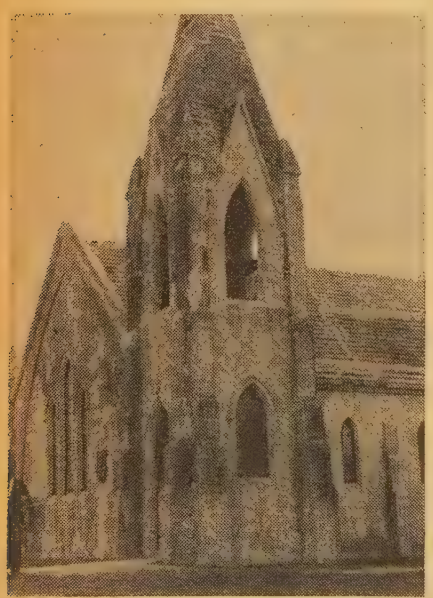
The Methodists seem to be making some gains in Bermuda. Sixty-two new members were received into the church last year, 38 by profession of faith and 24 by certificate. Of the professions, 17 were in Grace Church and 15 in Wesley. There were also 75 baptisms, 32 marriages and 23 funerals. Wesley had the largest number of each 44, 17, and 8 respectively.

Stronger than the numbers

Port Royal was the only charge to receive financial assistance from church headquarters in Toronto last year. It got $1,350 toward the minister's salary and $606 for travel from the Board of Home Missions. But it also sent $956 in to the Missionary and Maintenance Fund. Bermuda churches gave $7,601 to the M and M last year; $5,209 of it came from Wesley Church.

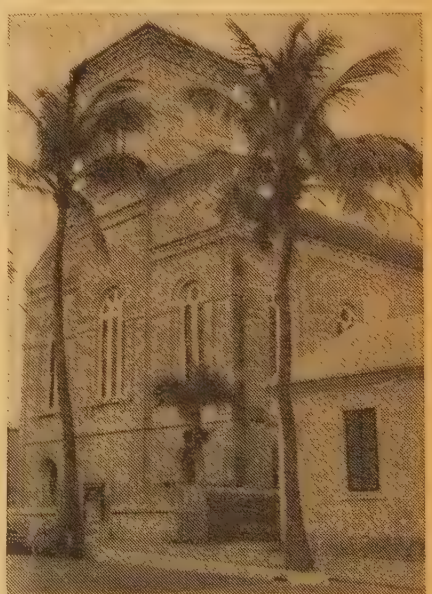
But to the visitor in Bermuda, it appears obvious that the statistics don't really tell much about the real strengh of the Methodist church.

And Bermudians told me: "The influence of the Wesleyan Methodist Church in these islands is and always has been altogether greater than its numbers may suggest. It is regarded as an independent church with no strings attached to its pulpits, and it can take a courageous stand on all matters pertaining to the welfare of the Bermudian people." ●



Grace church is the Methodist's largest coloured congregation.

Four of eleven Methodist churches are coloured. These are Grace church youngsters.



Wesley church has some coloured families—two Sunday schools, one white, one coloured.

The official position of The United Church of Canada, as declared in the 19th General Council, on the matter of mixed marriages is this:

"This General Council re-affirms discouragement of marriage between Roman Catholics and Protestants, because their radically different religious practices make mutual spiritual understanding and unity exceedingly difficult. . . .

"Recognizes the position of the Christian church in discouraging marriage between Christian and non-Christian partners."

305 marriages between Protestants and Roman Catholics were investigated.

In 192 neither partner turned.

In 56 the Protestant turned Catholic.

In 57 the Catholic turned Protestant.

Further surveys indicate 1 in 6 mixed marriages end in divorce.

What are the chances for

Happiness In a Mixed Marriage?

By JOHN KANE*

SOMETIMES it is rumoured that Roman Catholics encourage mixed marriages with a view to winning Protestants to their church. This we believe is without foundation.

Certainly many Catholic leaders discourage mixed marriages, partly because so many Catholics become Protestants, so many become indifferent to all religion, and so many mixed marriages end in divorce.

Here is what one Roman Catholic sociologist says about mixed marriages in the United States:

Within the next five years some 50,000 American Catholic boys and girls will enter a mixed religious marriage. Results of such marriages, judged by past patterns, will be: more Catholic spouses will abandon Catholicism than non-Catholic spouses will embrace it; most children resulting from such marriages will not be reared as Catholics; happiness ratings in most of these unions will be lower than in non-mixed marriages, and about one out of every six will ultimately end in divorce. These are the facts about mixed religious marriages revealed by numerous studies.

Such facts should convince Catholics and non-Catholics alike that the church's opposition is not based upon bigotry or prejudice. On the contrary, bitter and repeated experience indicates that both temporal and eternal happiness may be endangered by marriage across religious lines.

Most not happy

Of course there are exceptions. Some mixed marriages are very happy; some end only with death, and in many cases the non-Catholic party does enter the church. It is impossible to generalize from any single case. The facts are that in studies of thousands of cases one can predict that *most* mixed marriages will not have a happy ending. Let's look at the facts.

Here are a series of questions every Catholic should ask before embarking upon a mixed marriage. Here, too, are the answers based upon careful research.

Will my husband or wife be converted?

Professor Judson Landis investigated 305 mixed religious marriages of the Catholic-Protestant type. In 192 of these marriages neither spouse changed religions. In 113 cases one party dropped his religion and accepted the religion of the spouse. Of these, 56 Protestants became Catholics, but 57 Catholics became Protestants. Statistically speaking, more than one out of three spouses in mixed religious marriages changed religions, but you can flip a coin regarding the kind of change. If any conversions do occur in your family, chances are a little better than even that you, the Catholic party, may lose your faith. CHANCES ARE ABOUT TWO TO ONE THAT YOUR NON-CATHOLIC HUSBAND OR WIFE WILL NOT BE CONVERTED.

Bringing up children

Will my children be reared as Catholics?

No dispensation for a mixed religious marriage is granted by the Catholic Church unless the non-Catholic party agrees that all children shall be reared as Catholics. This is a solemn promise, a contract. Will it be observed?

Again let's look at the record. Professor Ray Baber found in his study of Jewish-Catholic marriages that in three out of four such marriages the children were reared as Jews.

In Catholic-Protestant marriages where neither party changed his religion half the families reared the children as Protestants, 45% reared them as Catholics. In the other 5% of the families, children were reared without any religion. Again CHANCES ARE A LITTLE BETTER THAN EVEN THAT YOUR CHILDREN WILL NOT BE REARED AS CATHOLICS.

Sex makes a difference

It does make a difference, however, whether the Catholic party is the father or mother. In most mixed marriages, Landis found that the mother took all responsibility for religious training. The most dangerous combinations under such circumstances is a Catholic father-Protestant mother. In fact, Father Coakley's study revealed that in such unions twice as many children are either not baptized at all or are baptized in the Protestant Church. Seven times as frequently children are reared as

(Over)

*Dr. Kane is head of the sociology department, University of Notre Dame. This article appeared in "Information" and is published with permission of the Paulist Fathers, New York.

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Protestants as when the mother is a Catholic.

Will I be happy in a mixed religious marriage?

Happiness means different things to different people. To a sincere Catholic, temporal happiness can never be divorced from doing the Will of God.

Professor Baber found that mixed marriages in which one party was a Catholic never ranked above the rating of moderately happy. In cases of Catholic husband-Jewish wife the rating was lowest, almost half way between moderately happy and neutral. His total cases, however, amounted only to 112, so his conclusions are tenuous.

Professor Landis asked children of mixed marriages if differences in faith caused problems in marriage for their parents. In the Catholic father-Protestant mother type, 11% of the children reported that such differences were productive of great or very great problems. In Protestant father - Catholic mother unions over 6% said the same. In fact, in about half of the mixed marriages involving Protestants and Catholics even the children found that some handicaps existed. Some disharmony in mixed marriage appears to be inevitable.

Source of tension

The most frequent sources of tension centre around religious training of children. The Catholic advocate of "peace at any price" may permit his children to be reared as Protestants or to grow up without any religion. How much peace this may really bring is debatable. Perhaps this is why MIXED MARRIAGES ARE NOT ONLY UNHARMONIOUS IN MANY CASES, BUT EVEN END IN DIVORCE RATHER FREQUENTLY.

Landis found that one out of five mixed marriages in which the husband was a Catholic, the wife a Protestant, ended in the divorce courts. In a Maryland study, Bell discovered almost one out of six mixed marriages climaxed by divorce. In Spokane, Washington, Weeks found 17.4% of mixed religious marriages terminated by divorce. Yet in all three studies divorces between Catholic couples ranged between 3 and 6%; between Protestant couples 6 to 10%. In mixed marriages CHANCES FOR DIVORCE ARE BETWEEN ONE OUT OF FIVE TO ONE OUT OF SEVEN.

Catholics must make positive efforts to bring young Catholic boys and girls together socially. For at least once in their lives the Catholic laity might assume some leadership in this matter. It is not enough for the priest to speak against mixed marriages in an annual

(*Continued on page* 20)

Old-Timers' Dreams Come True

IT is over 20 years since I left the little hamlet of Corning, Sask. At that time there were 46 people living there, and there are not too many more now, as so many of the wonderful old-timers have passed on or moved away. But those who stayed still had faith in their hearts that some day Corning would have a United Church of Canada.

The old-timers prayed for it every day, but all they could do was to hold both Sunday school and church in the day schools. Although blizzards prevailed, or the old organ had to be taken apart and put together again before it would play the hymns, the people at Corning struggled on.

In the early days the minister came out to some of the schools in the winter from Windthorst, a distance of approximately 15 or 20 miles, which was a long way in a blizzard. In the summer, a student minister was usually sent out for two or three months and preached at four schools each Sunday. One service at 11 a.m., another 2.30 p.m., the next at 3.30 p.m., and one in the evening at 7 o'clock. However, all this did not discourage the people and the WMS meetings and WA meetings were held each month.

A year or so ago they heard of a little vacant church south of Willmar, Sask., about 50 miles away. The price was only $1,500, but there was no money to buy it. The good people down there, however, opened their hearts and gave the little church to Corning rather than see it stand vacant. And so Corning at last had a United Church.

A moving problem

The first problem was moving it. A committee collected enough money and helpers to go down and take off part of the roof so that it could be moved under the wires strung across the roads. Then a cement foundation had to be laid at Corning.

Finally the church was settled, the roof put on and the windows fixed, but it was still very dirty and unpainted. The walls inside were dark and the porch was torn off. However, the building committee took over and put the porch back on and lined the church with a white wallboard finish. Then the ladies got together and cleaned up the inside. They spent hours filling all the nail holes and the cracks around the doors and windows, and painted everything. Then they sanded the floors and refinished them with a lighter varnish.

All in all, the little white church then looked wonderful.

But the church stood empty, as it had been stripped of all its furniture. The congregation at Stoughton, Sask., heard about the dilemma and presented 12 pews. Then Mr. and Mrs. Harold Mills bought six pews in memory of Mrs. Milford Mills who had always been a very hard church worker. The Roy family placed a Communion table in the church in memory of their parents. Mrs. McKay gave a pulpit lamp, and Mr. and Mrs. H. Moss, a baptismal bowl as a memorial to their two wee daughters. Mrs. Harold Mills also put down a rug in the choir-loft and at the front of the church.

The little church will seat 108 and 20 more in the choir-loft. The dedication service was held on an August Sunday while the summer minister was still there.

Women carried on

However, from August to December the WA and WMS, who had been asked to carry on, did a remarkable job, always securing a speaker, arranging the music and doing other things. It got discouraging at times, but they carried on.

Charlie and Mabel Brandow, who have always been church workers, helped out a number of times, giving talks and showing slides of their missionary work. The CGIT also held a service. The choir of 15 voices has been very ably handled by the station agent at Corning, and has delighted all with its music.

The future for the little white church in Corning looks bright. The choir has new gowns. The women served lunches at the different farm meetings, and held sales of home baking to pay for them. There were some very generous donations, too, which paid for more than half.

In the meantime, the church is closed until Easter when it will be reopened with wonderful music. The choir will keep practising all winter long so that they will be ready for Easter and the summer months.

Great credit should go out to the people of Corning who have struggled for so many years to keep their church going, and for putting all that volunteer work into their new church, along with the donations and prayers they have bestowed upon it.

Now all they would like to have is another good minister for the summer months. ●

by L. MASON

Refugees wait outside a South Kasai dispensary. There are 250,000 in the area. U.N. distributes food, supported by churches and other agencies.

U.N. Encounter

By KING GORDON*

IT was my second trip in a month into the South Kasai area of the Congo. The situation was grim, with an estimated 250,000 refugees, many of them living under famine conditions.

The relief programme is getting under way. But for the next few months there will be a critical need for food, transport, medicines and medical aid.

The United Nations is co-ordinating the programme and airlifting food and medical supplies from Leopoldville and Luluaburg. It is being supported by UNICEF, WHO, the Red Cross, the Protestant churches and the local Catholic missions. The Protestant missions have been doing an impressive job in getting in food and in its distribution. (The United Church has sent $20,000.)

This youngster suffers from kwashiorker—the starvation disease. He has swollen ankles, knees and feet, sores on his legs, faded and falling hair.

Mr. Gordon is chief of information services, United Nations Technical Assistance Administration.

Six big planes flew into Bakwanga in one day. They brought beans, rice, powdered milk and other staples for about 100,000 starving refugees.

You get used to speaking technically when you are in Bakwanga: "starving" means just that, not hungry. If you were to add in the hungry, you would have to double or treble the figure.

Three five-ton trucks were loaded to distribute the food. A Red Cross truck carried milk, tinned fish and dried fish. The crew was made up of 20 Junior Red Cross youngsters. Another truck, with a five-man crew of Ghanaian soldiers, carried rice, beans and maize flour. The third, driven by a veteran Mennonite missionary, was loaded with ten drums of palm oil and some fish.

The convoy drove into the heart of the famine area —Tshimbomba, Katenda, Kabeya Kawanga. A couple of hundred refugees milled around a dispensary at our last stop.

One of the doctors was seeing kwashiorker — the starvation disease — for the first time. Its symptoms are faded hair and scaly scalp, puffy cheeks, swollen legs and feet, usually with sores. The rest of us had seen it before; but you never get used to it.

We left some rice, fish, oil, and a couple of barrels of dried milk.

At each stop we talked with the man in charge of food distribution, or the medical assistant. And always the refugees and the thin-limbed children crowded around.

A Congolese mother and child in South Kasai, where thousands are literally starving.

in the Congo

The following day three of us drove to the crowded refugee town of Miabi. Our truck carried several drums of palm oil. It was Christmas day, and they weren't ready for us.

The refugees told us they had had scarcely any food for two days. We found some dried milk and whipped up a couple of tubsful, carrying it through the wards—sometimes with six to a bed — feeding it in bowls and sometimes spoons. There wasn't enough, but they accepted it as a Christmas treat. ●

Refugees reach eagerly for their dinner, a bowl of rice, distributed by the United Nations and mission agencies.

• No Standard Pattern • Free Church Union

Ad Lib

By J. A. DAVIDSON

MORE than one preacher engaged in evangelistic work, either as a perambulating "expert" or within his own congregation, has made a rather ineffective fool of himself by trying to emulate the mass-meeting techniques and the personal methods of some high-pressure hero of evangelism.

Too many of us seem to think that evangelism, fundamental evangelism, can be conducted only in an emotionally supercharged atmosphere, with elaborate staging and involved production. The tendency is to accept Billy Graham as the exemplar and to assess all other ministers doing evangelistic work in terms of how well they conform to the Graham pattern.

Low-pressure methods of evangelism are also required. (Billy Graham himself has made it quite clear that he thinks such methods are, in the long run, more valuable than the high-pressure ones.) Most of us have neither the talents nor the temperament for high-pressure methods. Low-pressure evangelism is basically instructional: its initial appeal is to the mind. It recognizes, of course, that emotion is fundamental in faith, but it holds that emotion in religion must be tied to sound thinking.

There are dangers, to be sure, in low-pressure evangelism. Low-pressure methods sometimes refrigerate rather than regenerate. Such evangelism is sometimes very timid. It can be weak in decision. It can become merely a pious plaything. But, then, there are dangers in all methods of evangelism: in the high-pressure kind there is often the mistaking of a transitory emotion for an abiding experience of faith; there is the sudden, unreasoning decision which collapses later in the light of reason; there is that unlovely snobbery that sometimes comes with sudden conversion.

But it is unfair to assess a method of evangelism solely in terms of its dangers and aberrations and weaknesses. Surely it is a lesson of the New Testament that we need great variety in our evangelistic approaches.

If we specialize in high-pressure methods (even if we can handle them effectively) we will neglect many people. There are some people who find heavy emotionalism in religion quite offensive —and those people have souls, too! They react rather badly to the high-pressure approach: the "hard sell" in religion simply doesn't "sell" them. Some of the sillier high-pressure boys say that that is because they are trying to evade the challenge of the Gospel: there undoubtedly is some validity in some such criticisms, but it is pharisaism of the most nauseating hue to suggest that an inability to respond to the highly emotional approach is a sure sign of spiritual anaemia.

In all our evangelistic work we must be respectful of differences among people in temperament and intellect and background. It is a heresy, and has been since New Testament times, to insist that there is but one "standard pattern" for Christian commitment.

Letter from London

By PHILIP BARRON

WHAT stands in the way of a union of the Free Churches in Britain? Some of the principal practical difficulties were clarified by the Rev. Dr. E. Benson Perkins, a Methodist scholar, in a recent article published in London.

Dr. Perkins suggests that the difference of Order between the Presbyterian form (which includes Methodism) and the Independent form, is a "seemingly intractable problem." While the Presbyterian Assembly and the Methodist Conference could ultimately determine the question of organic union, he says, it would require the judgment of each congregation in the Congregational and Baptist Churches. A delegation of authority by the latter to their central representative bodies would be a big step forward, but "at present there is no indication whatever that such a step will be taken." Without it, practical action towards Union would probably lead to new divisions.

The Sacrament of Baptism raises difficulties which cut even deeper, says Dr. Perkins. It has been suggested that infant baptism plus formal reception into church membership might, as a basis of unity, be regarded as the equivalent of "Believers' Baptism." This, however, not only leaves unsolved the question of what form the rite should take, but also fails to take into account the interpretation of immersion by many Baptist churchmen as the fulfilment of St. Paul's teaching in Romans 6— "Buried therefore with Him by baptism, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life."

In many Baptist churches today there is open membership, but the stricter churches still limit membership to those who have undergone baptism by immersion. Unless the Baptist Union put aside the principle of the liberty of each congregation to interpret the laws of Christ according to its own judgment, there would seem to be no solution that would avoid a split within the denomination. There is an interesting Baptist church in Oxford formed in 1780 by a group of people who were divided on this question of Baptism. They entered into a solemn covenant, a copy of which is given to every member, to respect one another's "sentiments" in love "because we can find no warrant in the Word of God to make such difference of sentiment any bar to Communion at the Lord's Table in particular or to Church Fellowship in general; and because the Lord Jesus receives and owns them on both sides of the question, we think we ought to do so too."

Rev. J. A. Davidson

Philip Barron

Rev. F. H. Muir

Mrs. E. McKim

• Mobile Story Teller • Accentuate the Positive

Letter from Japan

By FRANCIS MUIR

IN Japan the kamishibai is very popular with children. Every youngster is familiar with the man who comes riding down the street on a bicycle to which he has attached a portable stage. The actors are painted on sheets of stiff paper and the story is told by flipping these papers in and out of the stage.

Sometimes there is a portable candy bar, too, and deluxe models have a taffy pulling and blowing expert who can make the candy into any animal desired. The story teller comes along clapping two pieces of wood together and calling in a certain way.

Whenever possible, missionaries use old customs to tell new truths. So the missionaries have adopted this method. Christian Bible stories are put in this kamishibai form and used for the children. No candy is given away, but pictures and books are distributed.

Recently a team of young people went into a country village to help the struggling Sunday school stir up interest. For noise, the minister remembered a drum which they hauled down from the bell tower and dusted off. Only one side was intact, but the drummer, after much experiment, got the procession started on "Jesus Loves Me" with one heavy and three light beats. The drum was set up on the temple steps in the village square and an announcement was made through a megaphone.

All the children came streaming into the square from one street, which seemed odd enough to investigate. There the team found the local story teller. The children were all sent back to him and an explanation made. But his story was finished, his candy all sold, so everybody went back again to the drum on the steps. The bicycle was backed up and the stage erected. This wasn't difficult for it is only about two feet square. The play started with "The Wise Man and the Foolish Man." The quickly flipping pages discourages any tendency to long-windedness. Those two houses, the one on the sand and the one on the rock, were "built" in about two seconds, the storm came and the day of reckoning brought it all to a clinching finish in less than five minutes.

This is a most effective way of doing Christian evangelism. We have 1,500 churches in Japan. Just imagine what a mobile story-teller in each church could do! It doesn't take much financing but it does take a rather strange combination of courage and faith, as well as an ability and love to entertain.

Dateline: Newfoundland

By ELEANOR McKIM

"I DIDN'T think they would speak about me," said five-year-old Robbie, "because I am so small. But they did!"

The round face exuded immense satisfaction. I thought, how good of these people of our congregation to include wee Robbie in the speech of farewell, to give him a gift and an entity of his own.

Come to think of it, though, this church has always given an important place to its children. Never a Sunday went by that the junior congregation was not well and competently staffed. Never a child remained an outsider. Never a lesson limped through on incomprehensible froth.

Many congregations are like that—strong on one or two angles of church work. Somewhere along the line some person, minister or layman, has given leadership in one particular aspect of Christian endeavour and the tradition has lasted. Perhaps it is session oversight of the people; concern for the ill and aged; inspiration for young people or a sense of stewardship which takes prominence and gives the congregation a personality.

Why then are we church people so often disposed to dwell on the negative? Certainly, as minister and people together we must constantly hold our performance up against our commission and appraise our work. Naturally we show concern over our weak points.

But too often, instead of quietly trying to fill the gaps, we lament loudly at home and abroad. If finances are up we point out, "Yes, but attendance is down." If attendance is up we say, "Yes, but they don't *do* anything." If our young people move on into adult church activity we say, "Yes, but now we have no YPU." According to our temperament we spread melancholy or indignation.

Not only do we talk this way within the flock but we blab our presumptuous conclusions far and wide as if these were the essential facts about the church. Can we wonder that observers, seekers even, may think that we are trivial—that the church has no answers to important questions?

Worst of all, we discourage ourselves. Discouragement is an occupational hazard of the ministry, but too often, the minister is aided and abetted by his parishioners into this state of gloom. Many good people take great pleasure in pointing out to the minister the present sad state of affairs. Faced with the immensity and seeming impossibility of his task, too much of this kind of thing can, as my teenagers say, drive him up a wall.

When I listen to church people talking I sometimes get the feeling that the structure we are working to maintain is scarcely worth the effort. Then I see little children led to the gates of heaven and I realize that no other organization on this earth is even *trying* to bridge the gap between God and man.

The visible church is an institution of the world and as such is prone to error. But the spirit at its heart shines through in more places than we realize. Let us take comfort in these green valleys. ●

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(St. Luke 17: 11-18)

How often, like the thankless nine,
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O Father, this gross heart refine—
No more such gracelessness be mine,
Teach me humility, I pray.

—Winnifred Panter

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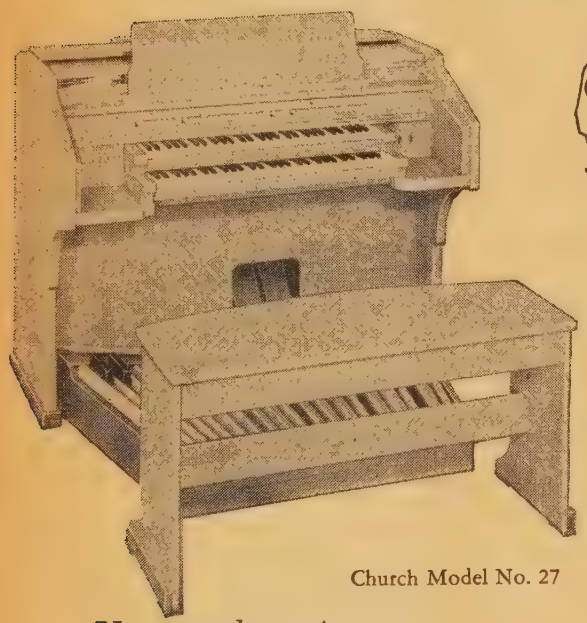

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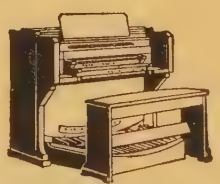

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PREACHERS

(*Continued from page* 9)

Church receives more ministers from other churches than it loses.

There is only one real solution to the ministerial shortage; secure many more good candidates, and train them well.

But there are other things to be done, too. There are indications there is too much overlapping in field staffs. We should use more laymen in administrative work. There should be still more amalgamation of charges. There should be better understanding of the nature of "special" ministries.

But the most important thing to remember is that there never has been a time when the United Church had more interesting, rewarding and varied work for young men and women who respond to the call to serve their Lord and His Church. ●

MIXED MARRIAGE

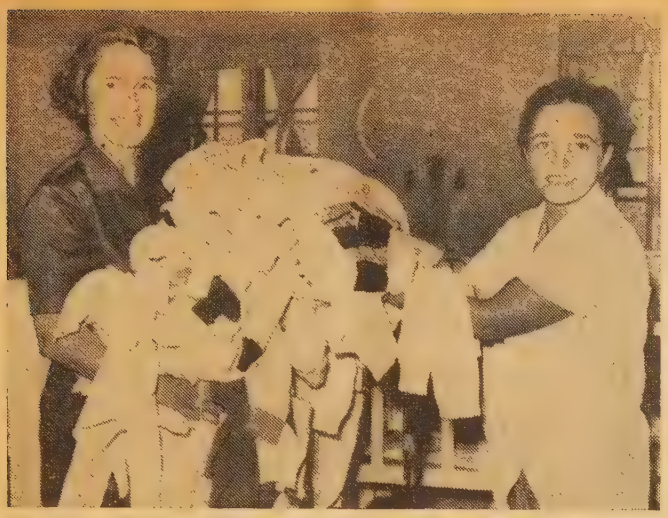
(*Continued from page* 14)

sermon. His warnings must be heeded and his advice translated into positive action by the laity. Just why priests should have to inaugurate dances, socials and the like must always remain a mystery.

The reluctance or timidity of many lay Catholics on the matter of mixed marriage can be explained only by their fear of being considered intolerant. Any action to ensure the temporal and eternal happiness of a son or daughter, student or friend is not intolerance.

As a matter of fact, the stand of the Catholic Church on mixed religious marriage is extremely tolerant compared to some other denominations. The Mennonites excommunicate. The Orthodox Jews used to read the service of the dead for a son who married a Gentile. Just recently Presbyterians, Baptists and Episcopalians have gone on record against mixed marriages. The Missouri Synod of Lutherans made the harshest statement yet: mixed marriages "condemn unborn children to the soul-destroying religion of the antichrist." (*Time,* July 6, 1953)

Charity is a virtue to be cultivated by all people. Catholics are directly charged with it by the Church. Yet in loving all men regardless of race or creed, one should not hesitate to warn against marriage with those not of our faith. Is it not possible to be both charitable and realistic? Nowhere is this more necessary than in the area of mixed religious marriage, one of the great problems of contemporary Catholicism in North America. ●



Church World Service photos

Mrs. Elbert Gates and Mrs. Walton Tonge with some of the 1,500 sweaters . . . and with a trio of abandoned babies in St. Christopher's Orphanage.

MARJORIE MACDONALD tells about a

Sweater Blitz on Hong Kong

"WE need sweaters for Hong Kong babies!" What American woman could resist an appeal like that! As a result, the little tots—mostly girls—in St. Christopher's orphanage are warm and comfortable this winter in lovely sweaters sent across the Pacific.

The sweater blitz came about through a casual conversation last summer. Muriel Kitchen Tonge, superintendent of the babies' section, in talking with Mrs. Elbert Gates, wife of the director of Church World Service,* mentioned that cold weather was not far away and that sweaters were urgently needed.

Mrs. Gates wrote to friends in the United States. They told their friends and alerted some churches. Women dug deep into chests of clothes for outgrown baby sweaters, many bought new ones. Pink, blue, yellow, green; machine-made, hand-knit; nylon, wool; embroidered and plain, the sweaters poured into church centres. The goal was 600, but more than 1,500 arrived in Hong Kong just as the chill winds began to blow down the hills.

All the babies in St. Christopher's were quickly buttoned into these tiny, warm garments, and the surplus placed in the cupboards for future use.

Secure in the love that surrounds them, the babies are growing plump and healthy. They don't remember the cold Hong Kong streets where they were found, crying, hungry and alone, abandoned by homeless, hopeless refugee parents who could not feed the children born to them after they had escaped from the Chinese mainland.

Mrs. Tonge is a graduate nurse, the daughter of former China missionaries and wife of the Rev. Walton Tonge, United Church missionary on the staff of Chung Chi College in the New Territories. She wrote about her work in a recent letter to THE OBSERVER from "The House of Tonge in Hong Kong."

"My work with abandoned babies is as thrilling a job as I could ask for," she writes. "Of course, there are sad moments, frustrating ones and periodically my anger flares up, too.

"I'm so happy that Canada is now opening her doors to these babies. If any of you wish to adopt one, you can write direct to the Canadian Welfare Council in Ottawa."

($3,000 was included in the Canadian World Refugee Year fund budget to assist in establishing the Canadian adoption and refugee orphans programme.)

"We took in 15 babies last month. Three died. Four were newborns giving us no trouble at all, but the rest were a pathetic lot requiring good food, medicine, and much love.

"One was a bundle of skin and bone! Jamie, as we called him, is about a year old. The Government hospital where we took him for x-ray, advised us to bring him back in six months. Meantime, we tried to feed him up. Every time I went into the room he would wrap his spindly arms around my neck, but he seldom smiled. I wasn't satisfied, for he didn't pick up as he should, so I took him to the new Lutheran mission hospital. The x-rays showed that Jamie has tubercular glands, active TB in one lung and pleurisy. Poor little thing with so much to fight off! We couldn't send him to the big over-crowded public hospital. To answer my prayers a gift of money came from Canada and went right into paying for Jamie at the Lutheran hospital.

"People ask 'Does the real mother or father ever show up to claim a baby?' The details of every abandoned child are advertised for a three month period, but this fails to bring the parents. If they are too desperate to keep their baby, they cannot afford a newspaper, and probably can't read."

For every baby safe in the orphanage and receiving loving care, there is another somewhere in Hong Kong who will be found eventually and brought to St. Christopher's. ●

**Church World Service is the interdenominational Protestant and Eastern Orthodox agency in the United States, co-ordinated with the World Council of Churches' Department of Inter-Church Aid and Service to Refugees.*

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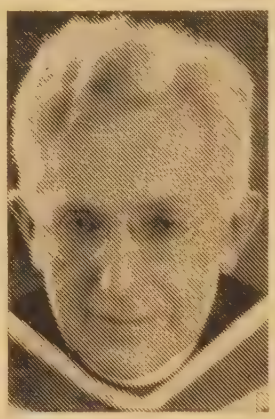
Book Reviews

Conducted by M. MACDONALD

The Chatterbox

THE teaching of religion in the schools, particularly in Ontario, is being debated vigorously these days. In this issue, Dr. E. R. McLean reviews Dr. C. E. Silcox's book on the subject, written for the Department of Christian Education of the Canadian Council of Churches. In it he answers some of the questions being asked.



Dr. C. E. Silcox

It is interesting to note from the latest edition of *The Methodist Times* of Queensland (Australia) that the subject is being debated there, also. The editor explains that as secular interests are making recurring attacks and the ministers are expressing dissatisfaction with present arrangements, it is time for some serious questioning and rethinking. "All are aware of the limitations and inadequacies of the present system—due to compromise," the article states.

The Dondi (Angola) Theological Seminary is to be one of two recipients of the theological and resource book library of Dr. Harry Emerson Fosdick, famous minister emeritus of Riverside Church, New York. The other institution is the Evangelical Seminary of Puerto Rico at San Juan.

The Dondi Seminary, where Dr. S. R. Collins and Mrs. Collins served for many years, is supported by The United Church of Canada, and the Methodist and Congregational Christian Churches in the United States.

Included in the library are hundreds of Dr. Fosdick's "working" books from which he prepared his sermons for more than 50 years, along with biographies of religious leaders and literary classics. Many are first editions autographed for Dr. Fosdick by the authors. Dr. Fosdick will be 83 in May.

Religious Education in Canadian Schools

By C. E. Silcox. (Department of Christian Education, Canadian Council of Churches. 30c.)

Reviewed by E. R. McLean.

Most of the pamphlets that have been circulated on this subject have assumed the existence and importance of religious education and have dealt with the regulations governing it. In this booklet, which is called "a study document," Dr. Silcox has gone further up the stream and has asked, How does it happen we have such teaching in our schools? and, Why is it so important?

It will come as a surprise to many to know that the Protestant churches in Ontario and Quebec are at least somewhat indebted to the insistence of the French Canadian Roman Catholics that their children should have religious education in the schools. "This being the case, equal rights dictated that the non-Romanists should have similar advantages."

The book emphasizes that while the American pattern is that of a "wall of separation" between church and state, Canada follows the British tradition of co-operation of church and state. This is a distinction that so many in Canada reading various American treatises fail to observe.

A second aspect emphasized is that religious education is not an infraction of religious liberty. The rights of minorities are adequately safeguarded.

The latter part of the booklet deals with the more positive side of the question—the values there are in forming a basic ideology for the nation as a whole.

Every minister, school teacher and school board member should read this document. Dr. Silcox has met a real need.

The Church on the Urban Frontier

By G. P. Musselman. (Oxford, $3.25.)

Reviewed by J. I. MacKay.

This book is written primarily for American Episcopalians, but has a challenge also for other Protestant denominations.

The author, who is now executive director of the Department of Evangelism of the National Council of Churches of Christ in the U.S.A., spent seven years studying the urban situation of his own denomination and was not greatly encouraged by what he discovered. Indeed, he was convinced that the church in the large city is dying, and can be revived only if far-reaching action is taken, and new methods used in almost every realm of church activity.

He is critical of the seminars, more because of what they are obliged to do than what they would like to do. He is critical of some of the bishops, and also of all those among the clergy who are content to let things continue as they are. But he has a great concern that there be an awakening and he tries to show the way towards it. He has something to say about the store-front church and other "neutral ground" centres to which men, a bit fearful of commitment to the church's work, may go for direction and

nurture; he analyses the need for, and the methods of counselling; he points out special dangers in inadequate organization and in other matters also, and tries to make clear what the chief aim in all church work should be.

The first reading of the book did not greatly impress me, but I turned to it again and found much that was helpful and rewarding.

Worship Programmes for Juniors

By Alice A. Bays and Elizabeth Jones Oakberg. (Abingdon, $3.)

Reviewed by Olive Sparling.

This book of worship programmes for juniors—grades IV, V and VI—is good. Leaders will find 38 worship programmes on a variety of subjects such as, living as Christians; learning from Jesus; the Bible is ours; around the year with God. Each programme contains a story, prayers, poems, hymns and scripture.

The book should prove useful in planning programmes.

Two pairs of Reprints

Reviewed by R. C. Chalmers.

St. Paul the Traveller and the Roman Citizen

The Cities of St. Paul

Both by Sir Wm. M. Ramsay. (Baker, $2.50; $2.79—the two for $5.)

The appearance of these two books as paper backs, after more than half a century, is indicative of their permanent worth. Sir William Ramsay, the author, was a professor in the University of Aberdeen who did extensive archeological research in Asiatic Turkey in a former day. The results of his study were published in several volumes. The two that are now being offered are of special value.

Considerable research and study of Pauline literature have taken place since the days of Sir Wm. Ramsay. New light has been thrown, for instance, on both the Hellenic and Hebraic background of St. Paul's thinking. However, the archeological research that lies behind the writing of these two books several decades ago really enhances the new insights which scholars have given us into Pauline thinking and the missionary work of this apostle from Tarsus. The lengthy chapter on Tarsus is alone rewarding reading.

These are books which will be treasured by those who wish to learn more about the background, life and thought of St. Paul.

The Theology of the Old Testament

By Otto J. Baab.

The Beginning of Christianity

By Clarence Tucker Craig. (Welch, $1.50; $1.75.)

These are two reprints in soft covers of books that have won for themselves a place of high repute in the world of theological scholarship. The American publishers, Abingdon, deserve our praise for making such valuable books available at a relatively modest price.

The two authors have been leading scholars in their own fields. Dr. Baab was for many years professor of Old Testament in Garrett Biblical Institute. Dr. Craig, late dean of Drew Seminary, had also served as professor of New Testament in Oberlin and Yale.

It is apparent that these two books supplement each other and form excellent introductions to the thought of both the Old and New Testaments. Together they form a splendid "refresher" for the layman or minister on the history and beliefs of the people of both the Old and New Covenant.

First Person Plural: Being Editorials for these Troubled Times

By Harold A. Wills. (The Cochrane Northland Post, $4.)

Reviewed by J. H. Arnup.

In a small town the weekly newspaper is an important institution. It not only reflects the life and thought of the town, it is a formative influence in the production of that life and thought. This is especially true where a strong editorial policy is maintained.

A case in point is the **Northland Post** of Cochrane, in northern Ontario, which

(*Over*)

Prayer for the Family

HELP us to look back on the long way that Thou hast brought us, on the long days in which we have been served, not according to our deserts, but our desires; on the pit and the miry clay, the blackness of despair, the horror of misconduct, from which our feet have been plucked out. For our sins forgiven or prevented, for our shame unpublished, we bless and thank Thee, O God. Help us yet again and ever. So order events, so strengthen our frailty, as that day by day we shall come before Thee with this song of gratitude, and in the end we be dismissed with honour. In their weakness and their fear, the vessels of thy handiwork so pray to Thee, so praise Thee, Amen.

—From a new edition of Prayers*—written at Vailima, by Robert Louis Stevenson. Decorations and calligraphy by Hilda Scott. (Brett-MacMillan, $2.50.)*

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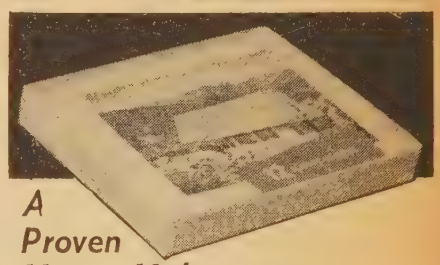

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this year celebrates its diamond jubilee of service.

Editor Wills (who is also the owner) has marked this observance by publishing in book form a collection of editorials that have appeared in the paper during the past 20 years. They cover a wide range, reaching all the way from a eulogy on the mountain ash, that beautiful tree of the northland, through ventures into "the Realms of Gold" to essays on "Morality for Today." There are no less than 20 on variations of the Christmas theme, in addition to several others on Holy Days. A strong religious note runs through the book. If there is a trivial theme or an unworthy argument I have failed to find it.

A good book for the library, public or private, and for your bedside table.

The Hospitality Cook Book

By Elizabeth Bonnell McCuaig. (Clarke, Irwin. $4.75.)

Reviewed by Vera Matheson.

"The Essence of Hospitality is to give your guests a warm, unmistakable welcome." This is the keynote of Mrs. McCuaig's book. Entertaining in a Christian home demands a hostess with an understanding heart who will deal sympathetically and constructively with all guests, and the writer comments on several of these in a frank and helpful manner.

However, this is chiefly a book of recipes, and because ministers' wives have been the contributors, it should carry an unusually wide range of favourites from many and varied pastoral charges.

Delightfully intimate glimpses are given into the homes from which these recipes come through the accompanying personal notes. Mrs. McCuaig, wife of the United Church minister at Orillia, Ont., and daughter of the Rev. Dr. John Sutherland Bonnell of New York, has wide contacts. If the book has sociological limits it certainly has no geographical ones. Its scope takes in 49 states and 10 provinces.

Two for Children

Reviewed by Jean Shilton.

Andy and the Red Canoe

By Hildreth T. Wriston, illustrated by W. T. Mars. (Ambassador Books, $3.50.)

This is a good story about two boys on a canoe trip. Boys and girls somewhere around the age of 12 will enjoy it most. A 12-year-old girl of my acquaintance rates this book as much superior to **Nancy Drew** but not as good as **Little Women.** She down-graded **Andy and the Red Canoe** because there were no girls in the story. Boys might consider this a point in its favour.

The Princess of Tomboso

A fairy-tale in pictures by Frank Newfeld. Based on the story collected by Marius Barbeau and retold by Michael Hornyansky in **The Golden Phoenix.** (Oxford, $2.50.)

Three children, ages 3, 6 and 9, and myself all find this book delightful. It is a good story and the illustrations add immeasurably to the interest and suspense and fun of the story. My judgment of the characters is that the prince was a fool and that he needn't have treated the princess quite so badly in the end. My children's sympathies are all with the prince (good) and they think the princess (evil) got only what she deserved. This is definitely a book to own.

The New English Bible (the New Testament) published by Oxford and Cambridge Press will be reviewed in the April 1st issue.

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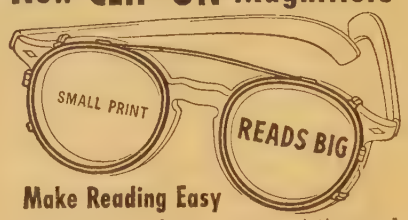

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. Everybody married in our church for the last 50 years has had "Here Comes the Bride" for a wedding processional. I'd like to have "Praise My Soul the King of Heaven," but my mother objects and thinks that everybody else in the town would think we were trying to be different. The minister is on my side. What do you think?

A. Her Majesty Queen Elizabeth II and THE OBSERVER are on your side, too. (This was the processional used at Westminster Abbey when the Queen was married.)

Q. How does the election of elders differ from stewards?

A. It doesn't. Both are elected by the congregation at a properly called meeting.

Q. Should the entire congregation rise as soon as the choir members come in to take their places? I think the congregation should remain seated till the minister enters following the choir; the idea of rising being to honour the minister as the Lord's representative.

A. The late Principal Davidson taught that when a minister went to desk or pulpit to begin the service, it should begin. There should be no sitting around meditating or listening to preludes or counting the congregation or waiting for the seating of late-comers. But rising, whether it is before he enters, when he enters, or after he has given the call to worship or announced a hymn of praise, is not, we believe, very important. The rising is to praise God in a common act, not to honour the minister.

Q. Is it legal to bury or cremate a body without a religious service?

A. Yes, in most places.

Q. What is your opinion of a statement appearing in an article in a recent edition of our local church newspaper, which reads as follows: "It may not be too long before church membership of at least one of the parents is a requirement before the United Church will baptize a child"?

A. We doubt that the time will come when baptism will be denied a child whose parents are not members. However, the United Church is very definite in its conviction that parents who make the vows required, should either be members or purpose to become members. There is, and will continue to be, a place for baptism of children of non-Christian parents for whom Christian sponsors will profess the faith and make promises to bring them up in the fear and admonition of the Lord.

Q. Where there are three churches on a pastoral charge, each with a WA group, are there three presidents on the Official Board?

A. Where there is more than one appointment on a pastoral charge, the WAs acting together, choose their single representative. Usually the different appointments take it turn about.

Q. I'm only 12, but I have been going to church as well as Sunday school all my life, and I have studied the catechism. I think I know what it means to profess my faith and make promises new members have to make. I'd like to go to our minister's classes this year and then if he thinks I'm ready, be received at Easter time. My parents and S.S. teacher say I'm too young. Am I?

A. No. Tell your parents and teacher to read Mark 10.

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About People and Places

Money Sent Overseas

Disaster struck recently at the **Tanimbari Islands** in Indonesia. A tornado flattened homes and churches, and many people were injured. In answer to the World Council of Churches' plea for help, the United Church's Overseas Relief Committee made an emergency grant of $2,000.

Old people among the world's refugees have suffered great hardship during their wanderings. The World Council has been mindful of them. Aged Russian refugees among the Old Believers have been brought from China to comfort and security in homes on the Riviera. Now a new home for aged Reformed Church refugees is being built in Austria. To this project the United Church has given $25,000.

Other grants from the year's budget to go through the Department of Inter-Church Aid and Service to Refugees are as follows: To Ecumenical teams, mostly agricultural, working in Greece, $2,000; Italy, $1,000; Tunis, $1,500, and French West Africa, $500. To Cimade, the French church refugee programme, $5,000; to the Waldensian Church in Italy, $5,000; To ECLOF (church loans), $1,000; to Evangelical and Reformed churches in Spain, $1,000; in Austria, $2,000; in Poland, $2,000; in Hungary, $2,000. To aid former Roman Catholic priests through the Presbyterian Alliance's Dr. Pradervand, $1,000. For general service programme, $20,000 and undesignated, $5,000.

Direct grants were made to the German Pastors' Retreat Centre, to which ministers working in East Germany may come occasionally for study and recreation, $1,500; for an organ in a Yugoslavian church through Bishop Zigg, $500; to the World YMCA refugee organization, $1,000; and to United Church work for refugees in Hong Kong, $20,000.

Two Methodists, One Presbyterian

Two presbyteries recently notified the Sub-Executive of General Council of their intention to recommend ministers to be received into the United Church.

Hamilton Presbytery will recommend that the Hamilton Conference receive the **Rev. Maurice Boyd,** minister of the Methodist Church of Ireland, presently assistant minister at First United Church, Hamilton, Ont.

Montreal Presbytery has given notification of its intention to recommend that the Montreal and Ottawa Conference receive the **Rev. Clifford Evans** of the Methodist Church of Great Britain, now associate minister at Hampstead - Queen Mary Road United Church, Montreal; and the **Rev. Wilfred Cantwell Smith** of the Presbyterian Church in Canada.

Bursary for Africans

The Merryweds (Couples Club) of Washington United Church, Scarborough, Ont., have set up a $600 bursary to be made available through the African Students' Fund, with no restrictions.

What Would You Like?

The editors of THE OBSERVER invite you to indicate on which of the following topics you would like most to hear a good sermon preached.

Please mark in order of preference, 1 to 13, and check your age and sex. Mail to:

Reader's Survey,
THE OBSERVER Editorial Offices,
85 St. Clair Ave. E., Toronto 7, Ont.

☐ Male ☐ Female

☐ Under 35 ☐ 35-50 ☐ over 50

Order of Preference

1. Ways to increase religious faith. ☐
2. What the individual can do for world peace. ☐
3. Happier families through religion. ☐
4. Getting more religion through Bible reading. ☐
5. Death, judgment, heaven and hell. ☐
6. Immortality. ☐
7. How can I take religion into my business life? ☐
8. How can I make prayer more effective? ☐
9. Religious approach to international affairs. ☐
10. How can I make the greatest contribution in life? ☐
11. How can religion curb juvenile delinquency? ☐
12. Religious approach to social problems. ☐
13. How can religion eliminate worry and tension? ☐

Actors Buy Bibles

The hundreds of boys and girls who listen to **Tell Us a Story,** the radio programme of the United Church's Sunday School in the Home by Mail and Air, have become familiar with the voice of announcer, Mr. Howard Milsom. He became most interested in his listeners and expressed a desire to present Bibles to some of them.

Following his recent sudden death, the actors who share in the programme decided to set up a memorial fund to carry out his wish. Almost $150 was raised.

Recipients were chosen from letters written saying how Tell Us a Story helps them understand the Bible. A committee selected 40 children from across the country and to these the Bibles were sent, inscribed: "From the friends of Howard Milsom who share in the Tell Us a Story programme."

This programme is under the supervision of Miss Marion Brillinger and is produced by Nancy Edwards at the Berkeley Studio, Toronto.

Deaths in the Church

Rev. W. S. Irving, Moncton, N.B., died January 23. He was ordained in 1917 and served on Maritime charges, including Stairs Memorial Church, Dartmouth, N.S. He retired in 1956. . . **Rev. John B. Gough,** Ottawa, Ont., died Dec. 18. Ordained in 1893, he, too, served in the Maritime conference, retiring in 1932.

Two WMS missionaries have recently died. **Mrs. Evelyn Hunter,** who served for 20 years in Angola, died in Egypt, Massachusetts, January 11. . . **Miss Elizabeth C. Hawken,** who died in Toronto, December 16, was a home missionary in western Canada for 29 years, retiring in 1946.

Adelia, wife of the late Rev. A. K. McLeod, Dresden, Ont., died January 18. . . . **Isabel,** wife of the late Rev. A. S. Colwell, Riverside, Ont., died January 26. . . **Margaret,** wife of the late Rev. James Murray, Toronto, died January 29.

Neehall Heads New Synod

The **Rev. Roy Neehall** was appointed moderator at the first meeting of the newly-formed Synod of the Presbyterian Church in Trinidad. He is a graduate of Victoria University and Emmanuel College.

At the close of the two-day meeting in San Fernando, Mr. Neehall expressed his concern for the unity of the church and indicated his intention to visit every one of the 31 pastoral charges in the synod during his term of office.

Dr. Ramsey the 100th

The Most Rev. Dr. Arthur Michael Ramsey, Archbishop of York since 1956, has been appointed the 100th Archbishop of Canterbury. He succeeds the Most Rev. Geoffrey F. Fisher who retires in May.

Dr. Ramsey, like his predecessor, has been a life long supporter of the movement for Christian unity and outstanding in promoting closer understanding and friendship between the churches. Last December he joined Roman Catholic Archbishop John C. Heenan of Liverpool

in a televised discussion of relations between the Anglican and the Roman Catholic churches in England. He led a delegation of eight Anglican churchmen to Russia to take part in a theological conference with members of the Russian Orthodox Church.

Tribute has been paid all over the world to the retiring Archbishop, upon whom the Queen has conferred a life barony. Dr. Fisher, noted for his lively humour and outspoken views on many subjects, received widespread admiration for his recent courtesy call on Pope John XXIII at the Vatican.

Dr. Fisher, who presided at the inaugural sessions of the World Council of Churches in Amsterdam in 1948, was one of the six co-presidents for a term and played a prominent role at the Evanston Assembly in 1954.

The new Archbishop, at 55, is already a distinguished theologian and scholar, and the author of a number of books.

Lenten Broadcasters

Broadcasters from Edmonton during the Lenten Series over the Church of the Air in March include the **Rev. W. A. Rumsch** on March 5; the United Church's **Rev. Ian MacMillan**, March 12; **Rev. E. J. White**, March 19, and **Brigadier Al Semester** on March 26, 4.30-5 p.m. E.S.T.

Rev. Ian MacMillan

Americans in Canada

Exchange visits between young people in American and Canadian Protestant churches are becoming very popular.

Port Colborne, Ont., Hi-C's recently played host to two bus loads of young people from the New York Pilgrim fellowship. For two days they mingled and discussed problems of church and youth; worshipped together, and played together.

A return visit is being planned.

For the Lutherans

Five of the **Canadian Lutheran Church papers** are considering adopting a common format and a common printer, with each periodical publishing an identical three-page news section as a monthly insert.

The papers concerned are the Canada Synod's monthly **Canada Lutheran**, circulation 15,400; the Icelandic Synod's quarterly **Parish Messenger,** 3,000; the Synod of Western Canada's **Church Messenger**, 1,000. These are admintrative units of the United Church of America.

The other papers involved are **Views**, 3.100 circulation, quarterly of the Canada Council of the Augustana Lutheran Church, **The Shepherd**, 4,800, monthly of the Canada District of the American Lutheran Church; and **New Horizons**, which has a circulation of 1,500.

If the plan is adopted all will be published monthly from Winnipeg, beginning September, 1962.

Pictures Oust Reports

The annual meeting of **Trinity United Church, Ingersoll, Ont.,** heard no boring reports this year. These were replaced by a series of kodachrome slides taken by Dr. S. S. Bland, chairman of the committee of stewards. Of over 500 coloured pictures taken, 150-200 were used, with spoken commentary on each. It was a complete review of a new Christian education programme embracing over 800 participants.

McDougall Calls Minister

The **Rev. E. Rex Taylor,** formerly of First United Church, Ottawa, was inducted as minister of McDougall United Church, Edmonton, last month. He succeeds the Rev. Donald B. MacDonald, now minister of Knox Church, Winnipeg.

Chinese Welcome Pork

"There has never been anything sent out as relief food that has been enjoyed by the Chinese people as much as the tinned pork, the gift of the Canadian government." So writes the Rev. Walton Tonge in a recent letter from Chung Chi College in the New Territories.

"Our church received a share of this pork and shipped a good portion to Hong Kong," he reports. "It arrived here just a few days ahead of Typhoon Mary, and was it ever wonderful to have it along with used clothes that had been sent to us by individuals to distribute among the fisherfolk on our harbour. They suffered

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terribly, not only losing their boats and everything they owned, but there was a large loss of life as well. The gifts of pork and clothes were greatly appreciated by one and all."

The Canadian government last spring made two million pounds of canned pork available through agencies connected with the Canadian Council of Churches. The United Church paid shipping charges on four car loads to the Far East. It is to this Mr. Tonge refers.

Aid for Student Nurses

A scholarship of $150 and an assistance grant of $100 are being offered by the Board of Home Missions to enable young women interested in a nursing career to enter the United Church's Archer Memorial Hospital School of Nursing at Lamont, Alta. Conditions of acceptance are set forth in an advertisement on page 30.

John Leng on Integration

"The Church's Role in Integration" is the subject of an address to be given by the **Rev. Dr. John Leng,** associate secretary of the Board of Home Missions, to the first World Council of Churches' conference on migration at Leysin, near Geneva. He will attend the Preparatory Commission beginning June 9 and the conference sessions June 11-16.

Dr. Leng has been chairman for two years of the Canadian commission on migration.

The purpose of this conference, which Home Mission Board Secretary Dr. M. C. Macdonald will also attend, will be threefold:

It will provide an opportunity for churches to discuss their common concern in the field of migration and determine specific responsibilities; it will advise the World Council on its future role in this field; and it will make recommendations concerning migration and the World Council to the Third Assembly in New Delhi in November.

Scholarship Honours Veteran

The **Archibald MacLean scholarship trust fund** has been set up by friends following arrangements with the B.C. United Church Christian Education committee and Union College, to honour the Rev. Archibald MacLean. During his 45 years in the ministry he has been particularly interested in youth work.

The money from this fund will be used to enable a Union College student to devote the entire summer to leadership in one of the many United Church camps.

At a banquet held in his honour in South Burnaby United Church, Mr. MacLean was presented with a scroll containing the names of all who contributed to the fund.

Ottawa Church Gutted

Fire destroyed an old Ottawa landmark early last month. **Dominion United Church,** in the downtown area of the capital, was destroyed, together with the Robertson Art Galleries.

No one was injured, but the minister, the Rev. Dr. H. E. D. Ashford, estimated the damage to the church at about $500,000.

It is believed the fire started from an electric heater in the packing room of the Robertson galleries which had no heating system of its own.

No decision has yet been made on re-building.

Dr. Ashford has accepted an offer from St. Andrew's Presbyterian Church to use their facilities. All mid-week work and Sunday evening services will be carried on there. Morning services will be held in the Regent Theatre.

For Better Music

In the interests of better church music, the **MacTier, Ont., pastoral charge** has placed two Hammond organs in the churches at MacTier and Footes Bay. The lay minister, Mr. Wm. T. Pirie, conducted the dedication services.

THE MUSIC MAKERS' CORNER

by Fred J. Howard

TYROS are not tiny tots, but growing boys in the Christian church.

Recently the Hi-C Club had charge of an evening service, with special duties assigned to the Explorers and Tyros. Several of the boys did not attend the service for various reasons, so that the expected dozen dwindled to two brothers, Stephen and Jimmie, who said the evening prayer in unison. Jimmie said quietly to his brother: "nothing to be scared of; all we have to do is to face the people, shut our eyes and say our prayer," which they did with voices that filled the church and reached to heaven.

They achieved what every Music Maker is expected to do in keeping the third rule of our pledge . . . learn something new and useful every week.

Have you ever wondered what happens to people who do one thing only? Some musicians live in a world of music and have no other interests. The members of our Music Makers' Circle are fairly busy doing other things besides learning music.

Boys make bird-houses, dog-kennels, picture-frames and dolls'-houses for small sisters. Girls and boys collect stamps or coins, and anything that is scattered over the world and is difficult to gather together. Girls make their own skirts and knit their own sweaters. They bake sumptuous pies, cakes and cookies that vanish quickly if found by chums who come in after school. Sometimes girls and boys become dreamy and lose themselves in books, and occasionally they emerge from their room with a poem, a piece of music, a painting or a sketch . . . all their own creation.

They may sometimes upset things in more ways than one, but when you need help and friendship, they respond.

$7¾ Million for M and M

The Missionary and Maintenance Department reports a 10.5% increase in givings last year. The final total is $7,790,437, against $7,050,115 in 1959. Givings by conferences appear below, with last year's totals in brackets.

Newfoundland, $115,304 ($101,374); Maritime, $669,016 ($601,020); Montreal and Ottawa, $777,117 ($711,352); Bay of Quinte, $609,216 ($564,488); Toronto, $1,542,769 ($1,402,483); Hamilton, $1,106,185 ($1,018,920); London, $952,636 ($873,069); Manitoba, $470,592 ($419,072); Saskatchewan, $444,042 ($396,406); Alberta, $557,434 ($490,169); British Columbia, $468,399 ($422,025); Donations, $77,727 ($49,737).

Memorial to War Dead

A new Hallman organ was recently installed in the **Cobalt, Ont., United Church** in memory of those fallen in the two world wars. The dedication service was conducted by the minister, the Rev. H. L. Wipprecht, assisted by members of the Canadian Legion.

Oppose Open Sunday

Mr. Arthur A. Crawley, United Church layman; Brigadier, the Rev. C. G. Hepburn, Anglican; and Roman Catholic layman, Mr. George Addy, were co-chairmen of a **Citizens' Committee** which opposed the introduction of commercialized sports on Sunday in Ottawa.

The plebiscite was defeated largely through their efforts. In the heaviest vote in a decade, all churches presented a united front.

In view of the close vote and the threat of another plebiscite in two years, the Citizens' Committee will continue to function and carry on an educational programme, believing the churches will continue to work together on this issue.

Teenagers Adopt Korean

Through a turkey supper, lawn mowing, car washing and weekly dues, the 10 members of **Bothwell, Ont., United Church Hi-C** raised the money to adopt a Korean boy under the Foster Parents Plan.

Church for Parking Lot

The building that housed **Carlton St. United Church,** Toronto, has been sold for a parking lot. It's been empty since May last when the congregation joined with Sherbourne St. United Church to form the congregation of Saint Luke's.

The purchaser was Richview Holdings, Ltd., owners of Toronto Auto parks.

The building will be razed, and the space used as an extension to the existing parking lot next door. It is understood the amount received was less than the price asked, $565,000. When originally built it cost $50,000.

The money will be used to make changes in Saint Luke's. Seating capacity will be reduced, the stone front extended and new facilities provided on property owned to the south. These will include auditorium, gymnasium, Christian education and social service centres, offices and a small chapel.

The Rev. Dr. James Finlay, one of the ministers, resigned at the recent meeting of the official board.

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THE UNITED CHURCH OBSERVER
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1. HELP WANTED

MATRON WANTED

APPLICATIONS will be received for the position of Matron for a United Church Home for Senior Citizens in northern Ontario. Practical nursing experience necessary. Live in. Duties to commence April 1, 1961. Protestants apply, stating age, experience and salary required, to Box 188, THE UNITED CHURCH OBSERVER, Toronto.

COMPTROLLER for United College, Winnipeg. Excellent opportunity for man who desires executive position in church and educational institution. Experience in business and accounting desirable. Apply in writing, stating qualifications, to the Principal, United College, 515 Portage Avenue, Winnipeg, Manitoba.

CAMP Director required for Bolton Camp, 200 boys 8-14 years, July and August. Camp experience and skill in human relations essential. Duties mainly administration, supervision of programme staff and campers. No responsibility for financing or food services. Adequate remuneration. Mrs. Carolyn Graham, 22 Wellesley St. E., Toronto 5. WA. 2-3126.

SUMMER HELP WANTED

ESTABLISHED and well-equipped Christian Conference Resort has opportunities for capable women for bedroom-housekeeping work, kitchen help, pastry and salad cooks; season approximately June 6 to September 30th. Apply to Box 190, THE UNITED CHURCH OBSERVER, Toronto.

FULL time woman executive director required by Community Vacation Church Schools, Toronto. Qualifications: university degree and experience in church or social work. Apply in writing to Mrs. E. Alexander, 101 Westminster Ave., Toronto.

MATURE woman to prepare feedings and supervise Baby Centre in large family camp for July and August. Comfortable accommodation. Apply—Miss R. Carruthers, 22 Wellesley St. East, Toronto — WA. 2-3126.

TEACHERS WANTED

TEACHING opportunities are available in Newfoundland, especially for Grades VII to XI. Salary according to experience and qualifications and ranges from $2,500.00 - $7,000.00. Travel Grant for teachers also available. Address inquiries to C. L. Roberts, Superintendent of Education for United Church, Department of Education, Confederation Building, St. John's, Newfoundland.

THE KNOWLES SCHOOL FOR BOYS, WINNIPEG

desires to correspond with persons interested in being house-parents for a group home consisting of twelve mildly disturbed boys. Living accommodations in new house units are available. Salaries range from $2,280 to $2,940. Middle aged couples who have raised their own families are preferable, but others of ability to work with children will be considered. Apply in writing with picture enclosed to—Rev. Wm. J. Dixon, Executive Director, Knowles School for Boys, 2065 Henderson Highway, North Kildonan, Man.

1N. NURSES WANTED

SCHOLARSHIPS FOR STUDENT NURSES

TO enable young women interested in a nursing career to enter The Archer Memorial Hospital School of Nursing, Lamont, Alberta, the Board of Home Missions offers the following assistance:

(1) Scholarship up to $150.00 per year for travelling expenses to Lamont and essential expenses during years of training.

(2) Assistance grant up to $100.00 to enable students to obtain the educational standing required for enrolment.

Acceptance of applications to be conditional on the following: (a) Furnishing of satisfactory High School record; (b) favourable report by person assigned to interview applicant; (c) indication of need for financial assistance; (d) assurance by student of one or two years' service (depending on amount of assistance) in a Home Mission hospital; (e) continued assistance to depend on student's yearly report; (f) return of award by student if, after first four months, the School finds her unfitted for a nursing career. Students interested should write: The Director of Nursing, Archer Memorial Hospital, Lamont, Alberta.

1A. AGENTS WANTED

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1B. RETIRED OR RETIRING MINISTERS

ST. ANDREW'S United Church, Niagara Falls, Ontario, requires retired minister for visiting and general pastoral duties. Please send full particulars to L. E. Biggs, Chairman, Personnel Committee, 2596 Erwin Cresc., Niagara Falls, Ont.

2. EMPLOYMENT WANTED

MIDDLE-AGED couple desires position as caretakers, church or buildings connected with church; experienced, abstainers, references supplied. L. Burgess, c/o Mrs. D. L. Blay, 126 Powerview Ave., St. Catharines, Ont.

2A. PULPIT VACANCIES

ALDERGROVE (B.C.) new one point charge effective July 1st, 1961 — 35 miles from Vancouver. District growing rapidly. If interested, please write A. B. Rose, Box 60, Aldergrove, B.C.

ARVA (Ont.) three-point charge; one mile from London city limits, vacant February 15. Close to University and High School. All churches on paved roads; above minimum salary. Interested ministers contact B. D. Hinan, Arva, Ontario.

AUGUSTA, Ontario, 3-point charge in country, vacant April 1st, 1961. Modern parsonage, oil heated, on paved road. Interested ministers write Arthur Dulmage, Secretary Pastoral Relations, Domville, Ont., R. R. 1.

BEVERLEY HILLS (Ont.) pulpit vacant July 1; suburban Toronto; above minimum salary. Contact Mrs. Grant, 226 Calvington Drive, Downsview, Ontario.

CHATHAM, Ontario (Sprucedale) City 2-point charge. Minister required June 1st, 1961. Above minimum stipend. Growing congregation. Excellent educational facilities. Write Mr. M. Russell, 15 Crerar Drive, Chatham, Ont.

COCHRANE, Ont. (St. Paul's, single-point charge) open July 1, 1961. Salary and car allowance above minimum; manse recently renovated and well furnished. Good schools to Grade XIII. Write R. G. Boyce, Chairman, Pastoral Relations Committee, Box 130, Cochrane, Ont.

DUNDALK (Ont.) 3-point charge, small mileage, salary $5,000.00 — 75 miles from Toronto; vacancy due to minister accepting General Council appointment. Apply to F. D. MacIntyre, Dundalk, Ontario.

FLIN FLON, Manitoba, requires minister for St. Luke's, August 1st. 270 members and adherents in mining town, congregation comparatively young, opportunity for Christian Education work, new church building with study; adequate manse to be provided; good high school facilities; community served by highway, rail and air service; two other United Churches in community; active Ministerial Association, population 13,000. Salary according to qualifications and experience, 3 or 4 years' experience preferred. Write Mrs. W. S. Vatcher, 19 Danard Avenue, Flin Flon.

FLORENCE - RUTHERFORD (Ont.) Charge to be vacant June 30th, 1961. For further information interested ministers may contact Secretary of Pastoral Relations Committee, W. J. Moorhouse, Inwood, R. R. 1, Ont.

FULLARTON (Ontario) vacancy July 1, 1961, due to retirement of present minister. Good church and school facilities. Manse oil heated. Contact L. M. Greenwood, R. R. 1, Mitchell, Ontario.

GALT, Ontario — Wesley United Church vacant July 1, 1961; membership 1,200; new C.E. Building open March 1961. Comfortably furnished manse. Interested ministers contact Mrs. Eugene Rutherford, Secretary, Pastoral Relations Committee, 54 Cambridge St., Galt.

GORE BAY on Manitoulin Island, Ontario, three-point charge, vacant July 1st. Furnished manse, salary above minimum, plus car allowance. Interested ministers contact R. R. Strain, Recording Steward, Gore Bay, Ont. Phone 133.

GORE'S LANDING (Ont.) three-point pastoral charge becomes vacant June 30, 1961. Interested ministers please contact Edgar Buttar, Secretary Pastoral Relations Committee, Cobourg, Ont., R. R. 1.

LYN (Ont.) four-point charge—furnished manse, oil heated, 6 miles from Brockville; good schools, paved roads; salary $4,400.00; lay assistant. Contact A. J. Hudson, Clerk of Session, Lyn, Ontario.

MACGREGOR, Man. — three-point charge vacant July 1, 1961. Interested ministers please write Recording Steward — H. J. Dankesreiter, Box 142, MacGregor, Man.

2A. PULPIT VACANCIES—Continued

MINNEDOSA (Man.) United Church pulpit vacant July 1st, 1961. Salary and car allowance $4,800.00. Furnished modern manse supplied. Ministers interested contact T. H. Murton, Recording Steward, Box 247, Minnedosa.

MONTREAL, Que.—Trinity United Church pulpit vacant July 1, 1961, due to minister retiring after nine years. Heated furnished apartment. Near Universities and Schools. Above new minimum salary. Interested ministers please write to K. W. Drummond, Secretary, Pastoral Relations Committee, 6232 Viau Street, Montreal 36, Que.

NELSON, B.C., St. Paul's Trinity — vacant July first. Well-appointed manse, car allowance. Write George Hoover, Chairman, Pastoral Relations Committee, 907 — 4th St., Nelson, B.C.

NEW NORWAY (Alberta), 3-point charge, 22 miles round trip on pavement. Modern manse, oil heated. Public and High School facilities. Write Mrs. C. G. deRoon, Secretary Pastoral Relations Committee, New Norway, Alta.

RAINIER - BOW SLOPE (Alta.) four-point rural charge will be vacant June 30th. Fully modern manse, near a 12-room school. Contact Wm. R. Lokier, Scandia, Alta.

REXTON, N.B., — Pastor for Saint Andrew's United Church. Anyone interested please contact R. M. Girvan, Rexton, Secretary Pastoral Relations Committee.

STE. GENEVIEVE (Que.) United Church Pastoral Charge requires services of a minister, January 1st, 1961. New one-point charge, a suburb of Montreal. Challenging piece of work in an expanding community. Those interested please contact Chairman, Pastoral Relations Committee, Mr. J. C. Barnes, 4415 Cedar Drive, Pierrefonds, Que.

STRASBOURG, Sask., two-point charge, vacant June 30th, 1961. Modern parsonage, oil heated, good school facilities. Minimum salary plus travel allowance. Interested ministers please contact Mr. C. Jarrett, Strasbourg, Sask.

TORONTO area—Wilson Heights United Church, Downsview, Ontario, requires a minister to assume duties reasonably soon but not later than July 1, 1961. Modern two-storey brick manse, now vacant, is oil heated and furnished; built-in garage; close to public and junior high schools. Ministers interested in the challenge of a growing congregation in Toronto suburban area are invited to submit applications to Mrs. Charles E. King, Secy' Pastoral Relations Committee, 133 Invermay Avenue, Downsview, Ontario.

WANTED — a minister for the United Church Shallow Lake - Hepworth - Zion Charge. Three congregations on paved highway. Total Sunday driving fifteen miles. Minimum salary plus travelling expenses. Contact L. E. Shipley, Recording Steward, R.R. 1, Shallow Lake, Ontario.

WANTED—minister or assistant minister for the Muskoka United Charge. Address replies to Paul Tapley, Secretary, Dwight P.O., Ont.

WELLINGTON (Ont.), Belleville Presbytery, will be vacant June 30th, minister retiring after 11 years. Salary and travel above minimum, two services on Sunday. Furnished manse overlooking Lake Ontario, good Public and High School facilities. Interested ministers please write Mrs. Harry Pierson, Secretary, Wellington.

WINDSOR - ROSELAND (Ont.) Charge vacant July 1, 1961. New Christian Education Building; modern 2-storey brick manse; excellent school facilities in a growing suburban area. Direct inquiries to Harold Fisher, Secretary, 516 Scofield Ave., Windsor, Ont.

4. PULPIT SUPPLY AVAILABLE

MINISTER of large suburban congregation wishes pulpit supply in exchange for use of parsonage either July or August, preferably in the Maritimes. Box 189, THE UNITED CHURCH OBSERVER, Toronto.

5. CHOIR PERSONNEL

ORGANIST and Choir Director required for Centenary - Queen Square United Church, Saint John, N.B. This city church has modernized 3-manual Casavant Frères Organ, and senior and junior choirs. Good opportunities for private teaching. Duties to commence September 1st, 1961. Reply, stating qualifications, experience, references and salary expected, to Mr. Carl M. Chisholm, 27 Garden Street, Saint John, N.B.

ORGANIST-CHOIRMASTER wanted, St. Paul's Avenue Road United. Senior - Junior Choirs 4-manual Casavant. Write giving qualifications salary. M. E. Mitchell, 93 Mallory Crescent Toronto 17.

CHURCH SUPPLIES & EQUIPMENT

BELLS, Peals, Carillons and Memorial Tablets. For catalogue write to Stoermer Bell & Brass Foundry, Breslau, Ontario.

GOWNS—Choir and Pulpit — samples and prices upon request. Walter & Son, 174 Lauder Ave., Toronto, Ont. Dept. A 1.

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9. ARTICLES FOR SALE

STACKING CHAIRS AND TABLES

ALSO Folding Chairs, Banquet Tables, Pews. Very reasonable prices. H. H. Freeman & Co., c/o Box 72, Sta. "T", Toronto 19.

BLANKETS. 60" x 82" Cobalt Grey Wool. Suitable for picnics, beach, car, or overseas bales. Two for $6.50, postage paid. Write Paris Wincey Mills, Paris, Ontario, while supply lasts.

YARN clearance, 3 ounces, $1.00 postpaid. Nylon —Orlon — Reinforced Wool — including discontinued brands. Good colours. Satisfaction guaranteed. Free list of other specials. Beacock's, 1019 Pape, Toronto.

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9A. CARPET BALLS

THE SUPERIOR "Henselite" Carpet Balls and Carpets, for Churches, Fraternal Societies and Clubs are available from The A. A. Langford Bowls Co., 424 Wellington St., London, Ontario.

10. ARTICLES WANTED

WANTED—12 copies or less of the Black Anthem Book of the United Free Church of Scotland (1900-1929). Reply and quote price to Mr. C. R. Roberts, 951 Ambrose Avenue, Prince Rupert, B.C.

11A. TOURS AND TRAVEL

THREE Notable European Programmes for those preferring to travel leisurely—SPRING EASY—LAZY—by Mediterranean route following the Spring up to Great Britain. BRITISH MOTOR—a varied route with unusual sightseeing—both conducted by Marion Walwyn. GRAND MOTOR TOUR—8 countries with time for swimming and loafing. Write or phone for information—Sharp's Travel Service Ltd., 8 Adelaide St. West, Toronto—EMpire 4-0226.

12. GUEST HOMES

A WARM WELCOME!

SENIOR Citizens in retirement — Preston Springs Gardens is an address of distinction—a haven of comfort and content. Private bathrooms, luxurious sitting rooms on bedroom floors, spacious, well-furnished lobby. About two acres of terraced lawns. Our trained competent staff under the supervision of registered nurses is capable of serving all but those requiring hospital or institutional care. Monthly rate $200.00 for single room including meals. Write for further information and illustrated pamphlet. Preston Springs Gardens, Preston, Ontario.

13. REST HOMES

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Nursing Care

Loch Sloy Rest Home (Licensed), Winona, Ontario.

20. ACCOMMODATION AVAILABLE

HOME FOR SENIOR CITIZENS

COMFORTABLE accommodation in attractive Christian atmosphere is available for ladies and gentlemen at the Niagara Ina Grafton Gage Home, 413 Church Road, St. Catharines. Information may be obtained from Mrs. L. F. Beattie, R.R. 1, St. Catharines, Ont.

ELLEN OSLER MEMORIAL HOME — DUNDAS

HOMELIKE residence for elderly ladies. Private rooms, good meals, moderate rates, no nursing. Write for application form to The Matron, 34 Hatt St., Dundas, Ont.

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24. PERSONAL—Continued

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25. SERVICES OFFERED

FOR all types of Church Furniture, Lecterns, Pedestals, Communion Tables, Baptismal Fonts —Bilt - Rite Products, 314 Third Avenue South, Saskatoon, Sask. Free estimates. Phone CH-22225.

MAKER of Church Cabinets, Lecterns, Baptismal Fonts, Communion Tables, Collection Plates, Flower Pedestals, etc. Robert M. Dickerson, 133 Avon Avenue, Toronto 9. Inquiries solicited. RO. 9-7185.

FREE COFFEE URNS

YOUR Church Group may easily qualify for a large 72-cup Electric Urn for your kitchen. Write us for full information. The W. T. RAWLEIGH COMPANY LTD., Gunnell & Henry Sts., Winnipeg, Manitoba; 4005 Richelieu Street, Montreal, Quebec.

Dates to Remember

March is Red Cross Month, a time to learn the extent of services given by this organization. The American Junior Red Cross, enrolling millions, grew out of the established Canadian Red Cross programme for children.

Boards holding annual meetings in March are: Board of Christian Education, March 7-9; Department of the Treasury, March 3; Missionary and Maintenance, March 13, 14; Board of Pensions, March 15; Board of Finance, March 16; Board of Information and Stewardship, March 21-24; Board of Men, March 23-25.

Publishing House Notes

Encounter Books

WE have launched a new Series of paper-back books on current topics, somewhat controversial, entitled "Encounter Books." Encounter is a good word which has come into fresh usage in recent writing.

The first book is entitled *Darwin in Retrospect*, a worthy revival of discussion on the subject of evolution, following the one-hundredth anniversary of *"The Origin of Species."* The chapters have been written by members of the staff of Carleton University, Ottawa. (Price $1.75)

The second Encounter Book, just published, is about *"The Economists and The Bank of Canada,"* continuing the discussion started a few months ago by the letter from a group of economists to the Minister of Finance. It is written by H. Scott Gordon, another Professor at Carleton University. (Price $1.50)

Both of these books are available at book stores or directly from The Ryerson Press, 299 Queen Street West, Toronto 2 B.

The Book Steward.

LETTER FROM A LAYMAN

Last Monday night, after the A.O.T.S. Men's Group Meeting, a few of us got talking about the pension fund of our United Church -- the fund which pays a small pension to our retired ministers after 40 years in His service.

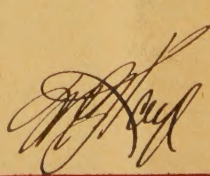
We did not know how small it was until someone stated that it was less than $1,000 per year -- an increase of only $200 since 1825!

When our ministers retire, they have no home and furniture to call their own, and on their salaries they have little opportunity to save. If the cost of living has doubled in the last 30 years, as we are told, what has it done in the last 130 years?

Surely our veterans of the cross deserve more consideration!

Is this not a real challenge to the men and women of our church to increase their givings to the Missionary and Maintenance Fund, so that the pensions we pay our ministers can at least keep body and soul together?

I wonder what God would have us do?



Missionary and Maintenance Dept., United Church of Canada, 85 St. Clair Ave. E., Toronto, Ontario